August 1965

NAMRATĀ
The Power of Faith

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The Consolation of Theosophy

BOOKS REVIEWED INCLUDE

Isaac Newton: Historian; *The Triple Abyss*; *The Old Wise Woman*; *The Concept of the Secular State and India*; *Kāvyānuśāsana* of Ācārya Hemacandra; Tulasīdāsa's *Kavitāvalī*; *India in Ceylonese History, Society, and Culture*; *Indian Archaeology Since Independence*

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THE ARYAN PATH

VOLUME XXXVI - NO. 8

Point out the 'Way'
however dimly and lost among the host —
as does the Evening Star
to those who tread their path in darkness.

Editor:
SOPHIA WADIA

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"PATH" CORRESPONDENCE—WHAT IS UDGITHA?
A FOUNDATIONAL QUALITY—DEPENDABILITY
REFLECTIONS ON "THE SECRET DOCTRINE"—IX
AND OTHER IMPORTANT ARTICLES AND NOTES

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THE ARYAN PATH

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THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XXXVI AUGUST 1965 No. 8

THE POWER OF FAITH

FAITH is the substance of things hoped for, the evidence of things not seen.

—St. Paul's Epistle to the Hebrews

Faith is the pressure of the Spirit on humanity, the force that urges humanity towards what is better, not only in the order of knowledge but in the whole order of spiritual life. Faith, as the inward sense of truth, points to the object over which fuller light is shed later.

—S. RADHAKRISHNAN

Faith can only grow from within; it cannot be acquired vicariously. Nothing great in this world was ever accomplished without a living faith.

—GANDHIJI

Imagination is a potent help in every event of our lives. Imagination acts on Faith, and both are the draughtsmen who prepare the sketches for Will to engrave. This is all the secret.

—H. P. BLAVATSKY*

EVEN TODAY when the intellectual temper of the intelligentsia is too often that of materialistic scepticism, we come across remarkable incidents which modern science cannot account for. The unbelievers scoff and ridicule or try to explain it all by using big technical terms which fail to explain and only explain away. The credulous in awe whisper, "a miracle!" and yet feel somewhat ashamed and sometimes rather fearful.

The fact is that our modern knowledge, while it may tell us about the external side of nature and the outward man, is still ignorant of the inner forces which exist in both. "Spiritual and divine powers lie dormant in every human Being," says H. P. Blavatsky, "and the wider the sweep of his spiritual vision the mightier will be the God within."

* In this month of August, on the 11th, falls the anniversary of the birth of Mme. H. P. Blavatsky. At this first mention of her in this issue, we take occasion to offer our grateful reverence to the memory of this valiant woman, to whose *faith* in the spiritual destiny of man we owe the dissemination in our time of great and sustaining wisdom.—ED.

Alas! most people today deny the very existence of the Inner God and are thereby blinded to its manifestations. Face to face with expressions of the Divine, they prefer to deny or ignore. The many "providential" escapes; the varied strange and remarkable "interventions"; the so-called coincidences — all can be traced to their real source, the Spirit in Man.

And many of these unexplained occurrences are made possible through the power of faith. But what is faith? What does the modern man know of faith and its workings? What are the ingredients of faith? What did the ancients mean when they affirmed that "with faith all things are possible"? The educated intellectual is likely to laugh and say it is all ignorant superstition: how can faith cause anything to happen? And yet that same man will accept the fact that if you give a pellet of bread to a patient suffering from constipation and he *believes* you have given him a laxative, the effect on his body will be that of a laxative! "Oh, yes, but that is easy to explain," says the sceptic. "That is a clear case of auto-suggestion and demonstrates the action of the mind upon the body." Very well. But was not that action of the mind the result of the belief held by the patient? Or — to change the illustration — when a man is incapable of walking, though there is no actual physiological incapacity, because he thinks he has suffered an injury to his legs, what paralyses his legs? Is it not his belief (or faith) that he has received an injury that incapacitates him for walking? Such examples could be multiplied. And the same principle explains the common experience that we do better when we have faith in our own skill or knowledge, that self-confidence brings success and lack of it failure. The question really is: Can anything be done without a measure of faith? Could we live at all without faith? Rightly did the Initiate Paul write to the Corinthians: "For we walk by faith, not by sight."

And did not his Master, Jesus, extol the power of faith above all others when he said to his disciples:

> For verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, "Remove hence to yonder place," and it shall remove; and nothing shall be impossible to you (Matthew, XVII. 20)?

The occasion on which Jesus is reported to have thus spoken is significant and deserves to be recalled. His disciples had failed to cure a youth suffering from epilepsy, and his father went to Jesus and complained. Jesus exclaimed: "What an unbelieving and perverse generation!" and asked that the boy be brought to him. And forthwith he cured him. Later his disciples asked their Master privately: "Why could *we* not cast it (the evil spirit) out?" And Jesus answered: "Your faith is too weak."

And then he uttered the promise quoted above.

In this instance the cure was the result of Jesus' own spiritual faith, which made his command an act of will, and he is indeed said to have spoken sternly to the boy. Such healing is possible through an effort of the healer's will which enables him to transmit a positive life-current to the patient and thereby restore his health.

There are other possibilities. Take the case of the woman who touched Jesus' garment. The cure in that instance was the result of the woman's own faith. The incident is revealing. It is narrated in the Gospel of St. Luke, Chapter VIII. Jesus was on his way to the house of a man whose little daughter was dying. The father had begged him to save his child and Jesus had consented. Crowds surrounded him on all sides, when a woman came from behind and touched his cloak. Jesus felt the touch but had not seen the woman, did not even know who had touched him, and yet the woman was cured. For twelve years she had suffered from haemorrhages and, certain that Jesus could cure her, she had followed him and touched his cloak. And lo! at once the flow of blood had stopped. And to her Jesus said: "My daughter, your faith has cured you! Go in peace!"

What is this invisible, intangible imponderable which can achieve such startling results and produce what the ignorant call "miracles"? "Faith," says H. P. Blavatsky, "is a quality *endowed with a most potent creative power.*" This inner quality is in all of us, however dormant, and can act even unconsciously to the believer, and independently of the merit or otherwise of the object to which it is directed. How much greater its power when it is consciously exercised by one who *knows* and therefore understands fully its *modus operandi.*

That power, then, lies "inside human credulity" and explains the rationale of many things otherwise unexplainable. For the aspirant the cultivation of true faith is a necessary part of his spiritual discipline. In fact, without it no spiritual discipline can begin. He must recognize the Divine Presence in his own heart and have unshakable faith that he can seek and receive Its guidance. This is true prayer and acts as a veritable invocation which brings down into the personal consciousness a divine afflatus. Says Paracelsus:

> The human spirit is so great a thing that no man can express it; as God Himself is eternal and unchangeable, so also is the spirit of man. If we rightly understand its powers, nothing would be impossible to us on earth. The imagination is strengthened and developed through *faith in our will.* Faith must confirm the imagination, for faith establishes the will.

The purely worldly intellect in which scepticism is entrenched finds it difficult indeed to awaken the spiritual will. And so the acquiring of

faith is the first step in the spiritual life. In Buddhist philosophy faith is called the "seed" without which no spiritual effort can begin. This faith includes not only conviction, but also imagination or the image-making faculty and the volitional aspect, the will to achieve.

In Sanskrit, the language of the gods, the word for faith is *śraddhā,* akin to *cor,* "the heart," in Latin. Indeed, that inner faith is more a quality of the heart than of the mind. It is in truth the perception of the heart and transcends that of the intellect. At first only an intuitional feeling, it grows into intuition itself and flowers into self-realization. This faith or *śraddhā* is described by Dr. Radhakrishnan thus: "... it is not acceptance of a belief. It is striving after self-realization by concentrating the powers of the mind on a given ideal."

In the *Bhagavad-Gītā* Shri-Krishna deals with the subject of faith in great detail. In the Seventeenth Discourse he tells Arjuna that the faith of every man is in accordance with his *svabhāva,* his own nature or character, his own temperament and disposition. "Man is of the nature of his faith: what his faith is, that, verily is he" (XVII. 3). He then goes on to explain the faith of mortals on the basis of the three *guṇas* or qualities, *sattva, rajas,* and *tamas*: truth, desire, and inertia.

The ramifications of the principle that each one is of the nature of faith are wide and most significant. How necessary it is to make our faith *sattvik*! This can be achieved only if we know our true Self, if we sense the presence of God within our own hearts. To think of ourselves as mere bodies will cause us to lead superficial and sensuous lives and will shut us out altogether from the finer things of life. To believe we are nothing but the personality or mask we wear in our present life will make us selfish and enhance our sense of separateness. Only when we know the Real in us do we touch the deeper levels of our consciousness.

Let us follow the wise injunction of W. Q. Judge, who tells us: "... formulate to yourself certain things as true that you feel to be true, and then increase your faith in them."

May we endeavour to cultivate an ardent and unshakable faith in the reality of the Divine Spirit and feel ourselves its channels! This will enable the God within to manifest in us, and make us transmitters of its blessings for the benefit of our fellow men.

NAMRATĀ

THE SHATTERED IMAGE

THE WHOLENESS OF HUMAN EXPERIENCE AND THE EXPERIMENTAL CHARACTER OF CONTEMPORARY GERMAN POETRY

[THE FIRST PART of this long study by our old and esteemed friend, **Professor August Closs,** appeared last month. The third and concluding part will appear next month.—ED.]

II

IT IS obviously not possible here to go into the intellectual, political, and social upheavals which the collapse of the heliocentric era has brought with it. But to the observer and interpreter of the literary scene a study of the ever changing mirror-images is revealing. Nature in these *Spiegelbilder* is moulded, shaped, and determined by the various approaches of man to the universe: Neo-Platonic–Mystic–Goethean–Romantic or the Contemporary.

The mirror-image is, in fact, the key to the appreciation of the fundamental changes which are occurring in the relationship between man's Ego and the Universe. The *Spiegelbild* can claim this key-position because it possesses a special aptitude for spiritual matters and aesthetic interpretation. The art-historian G. Hartlaub, in his *Zauber des Spiegels* (1951), refers to these magic properties: (1) the incorruptibility of the mirror as a true counterpart; (2) the incorrigibility of the mirror; (3) the elusiveness of the mirror.[9] These properties present a paradox which has intrigued many artists, particularly Goethe, Brentano ("Godwi"), Chamisso, H. V. Hofmannsthal, Rilke, Stefan George, etc.

To Goethe the mirror is symbolic of that distance which (*a*) deprives objects and persons and experience of their immediacy, but (*b*) endows them with aesthetic quality. Mephisto shows Faust in the mirror the vision of ideal woman.[10] Goethe recalls his beloved sister by means of a *Magischer Spiegel.*[11] In *Wilhelm Meister,* one of the characters pauses in his love-making to observe himself in a mirror which reflects the vista of a park as a background to the scene.

So let us now glance into our mirror of the universe. We shall notice[12] that the history of the mirror-image covers, at least in Europe, three essential stages of approach which ultimately lead to our fourth stage,

---

[9] See also C. RAMSAY: MS. of his Bristol University thesis on C. Brentano's Mirror Image.

[10] Cf. "*Hexenküche*": "*Du sollst das Muster all Frauen nun leibhaftig vor dir sehen ...*" "*Du siehst mit diesem Trank im Leibe bald Helenen in jedem Weibe....*"

[11] *Dichtung und Wahrheit,* VI.

[12] Cf. C. RAMSAY: *loc. cit.*

i.e., the fragmentation and the shattered image:

(1) The European mirror-image was cast in the mould of Neo-Platonic thought.

(2) It was remoulded particularly by the mystics of the late Middle Ages.

(3) It was secularized, i.e., the Divine Person was replaced by the "second maker," the creative artist.

(4) The present age witnessed the dethronement of the aesthetic personality and ultimately the depersonalization of poetry.

To the ancients (Plato and the Neo-Platonists), the mirror represents the relationship between the Eternal and the Mundane. Things are a reflection of the realm of ideas; matter is mirror-like; the visible world is a counterpart of the intellectual world.

To the mystics the mirror represents the relationship between Christ and the Mundane; this is a personal relationship, and as their mirror seeks identity with the Divine Person, it is the visual yet insufficient likeness of a personal relationship. The eye has an essential function in all these references.[13] The poet's gaze penetrates the object and he is at the same time penetrated by it. In Neo-Platonic and mystic references the eye has an inward and an outward light. According to Plotinus[14] two dynamic powers meet in the mirror-image: the outward self and the inner soul. Socrates, on looking into the pupils of Alcibiades's eyes, sees more than a mere reflection of his own ego — he sees himself in the form of the Eternal, i.e. as the possessor of an eternal soul. "Socrates's soul lies in creation as Eckhart's mirror [lies] in the bowl of water."[15] Translucence and stillness, purity and tranquillity, are the necessary attributes of such a mirror-image. The essential feature (in contrast to the mystics) is the impersonal perception of Truth, the "sight as the mirror of the intellect."

There is no doubt that the symbolism of the mirror-image in German literature was cast in the mould of Neo-Platonic thought and remoulded in medieval mysticism and then secularized in Goethe's time. With the mystics things are not a reflection of the Eternal in themselves. The soul mirrors God in His wholeness: yet it is only a mirror; it remains a soul. This attitude is expressed in the famous experiment of Meister Eckhart with the water in the bowl as the soul.[16]

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[13] Cf. Goethe's diastole and systole (*vide supra*, Pt. 1 of this essay, THE ARYAN PATH, July 1965, p. 293, and footnote 7).

[14] *Enneads* (TAYLOR's trs.), v.i.6

[15] C. RAMSAY : *loc. cit.*

[16] *"Ich nime ein beckin mit wazzer unde lege dar în einen spiegel unde setze ez under daz rat der sunnen, so wirfet diu sunne ūz irn liehten schîn ûzer dem râde und uzer dem bodem der sunnen unde vergêt doch niht. . . ."* (*Pfeiffer*, II, p. 180)

According to H. Leisegang,[17] Eckhart's experiment demonstrates three separate reflections of the sun: (*a*) the reflection on the surface of the water; (*b*) the reflection in the mirror; (*c*) the reflection on the water of the reflection thrown from the mirror. This mirror-experiment forms the basis of much of Eckhart's discussion of the relationship between the creator and the universe. "The Shattered Image" is frequently referred to by the mystics, as it overwhelmingly illustrates: (*a*) man's inability to perceive the totality of the universe; (*b*) in contrast to man's mirror, which is limited, the perfection of the Divine Mirror. God is present in all time and in all places.

The medieval mirror is usually pure gold, curved and small; in it things and persons much larger than the mirror are reflected, yet man's vision remains limited.

In the age of Goethe, at the time of the Classic and the Romantic German writers, the mirror-image underwent a process of secularization: it was shifted from the Divine Person to the aesthetic level, the creative artist. I have referred to Goethe's universality. But the hoped-for self-sufficiency of the aesthetic personality was not powerful enough to save restless artists such as, e.g., Clemens Brentano (who, by the way, makes special use of the mirror image), from ultimate despair. Goethe felt the thrill of creative self-determination and of being a second creator. He knew he was determined by forces from within his own bosom: his Egmont says, "... as if lashed by invisible spirits the sun-steeds of time are racing away with the light chariot of fate." Brentano, in contrast to Goethe, was of an iridescent, feverishly restless, musical nature, a chameleon-like anchorless character who, from 1818, became a recorder of the ecstatic visions of Anna Katherina Emmerich and was lost to creative literature.

The contemporary mirror-image shows the writers in a much greater dilemma than C. Brentano was: it seeks neither the Eternal nor the Mystical Identity with the Divine Person, nor is there (as with the eighteenth-nineteenth century secularized approach to the symbol) a belief in the self-efficiency and supreme triumph of the creative genius and the aesthetic man, or indeed in the self-reliance of natural man. Now, according to Sartre, for example, the poet is in a permanent state of suffering. The only and last rock of security for our *avant-garde* writers in Europe (not only Germany) seems to lie in language itself. To them, language is not the "dark beloved" or the "holy mother" in the sense of Josef Weinheber; it releases powers of witchcraft. Gottfried Benn wrote:

[17] *Die Erkenntnis Gottes im Spiegel der Seele und der Natur* (Zschft f. philos. Forschung IV, 1949-50).

Ein Wort, ein Satz—: aus Chiffern steigen
Erkanntes Leben, jaher Sinn. . . . ("*Traum*")

Benn's favourite *Chiffre Blau* calls up the other world, the "Ligurean South," a primeval mythical landscape.

Already, half a century ago, at the end of the nineteenth century, Rimbaud strove towards something similar in his "*Alchimie du verbe*" and his "*Voyelles.*" The magic force of the word is also stated with lapidary compulsion in Stefan George's line: "*Kein ding sei wo das wort gebricht.*" The poet is here reaffirmed as the second maker.

Of course, language is renewed by every great poet. It is in a continuous state of development. The main age-old, universal themes never die: man's hatred and love, death and life, loneliness and communal existence, the Great Year, the cycle of existence, creation and dissolution, ego and society, nature and culture, etc. But in contemporary European poetry there are unmistakable symptoms of an intellectual revolution and general revulsion against accepted values. The private character of so many modern experiments all too often quite arbitrarily cuts itself off from any universal communication. Precious imagery, technical construction, and elaborate formal designs bar the uninitiated from such artifices in a truly "labyrinthine" literature, which can no longer be considered a communicator of an all-embracing consciousness. The intuitively prophetic title of E. Holthusen's poems, *Labyrinthische Jahre,* could be called symptomatic of the whole age. The present predicament is particularly manifest in the ambiguity about the validity of the mirror-image.

Many of you are familiar with Rilke's mirror-images in his *Later Poems.* In this collection the "*Narcissus*" poem seems to me especially significant:

Narzissus verging. Von seiner Schönheit hob
sich unaufhörlich seines Wesens Nähe,
verdichtet wie der Duft vom Heliotrop. . . .

(Narcissus perished as he gazed. His being evaporated from his mirrored beauty like perfume from an opened flask.)[18]

In the mirror Narcissus loses his identity: comparing Rilke's conception in "Orpheus" with that of "Narcissus" one could, with Leishmann, say:

> . . . while Orpheus symbolized the poet's service to mankind, Narcissus symbolized the cost at which that service was performed, the poet's sacrifice of his own life and of his own identity.

The mirror-image "Narcissus" has obviously undergone essential changes

[18] Trs. by J. B. LEISHMAN.

since Plato and Plotinus. According to J. A. Stewart's *The Myths of Plato* (1905), the moral of Plato's Narcissus myth in *Politicus* is: "Free thyself by 'ecstasy' from the life of flux . . . escape from the stream of pleasure."

To Plotinus[19] Narcissus is not the immature youth who is enamoured of his own image in the water but the youth who is enraptured with beauty in general (whether it is the beauty of his own reflection or of someone else) and who endeavours to seize physically his perception of beauty. This interpretation of Narcissus is supported by Socrates in the *Symposium.*

It is quite evident that nowadays, without the author's own help, many esoteric allusions in modern poetry are difficult to trace. Many a contemporary poet does not or cannot present us with an all-embracing mirror of human consciousness, i.e., with a generally valid imagery. If his language is an artifice of basically disconnected fragments lacking any central direction, the reader will, without a key to such a private, intellectual enterprise, lose himself in a maze of guesswork.

But where the whole word-material is inwardly interconnected — i.e., where it flows from a centre — even the seemingly insolvable fragmentations will not fall apart but ultimately disclose to our scrutiny a connected world of poetic utterance through associations, ambiguities, archaisms, general articulation, and even through the conquest and cult of silence, as e.g. in Paul Celan's stone-image.

A recent investigation by James K. Lyon[20] throws light on a number of Paul Celan's dominant images, particularly in Celan's poems about the mystery of the creative process. Accordingly, the poem: *"Mit Axten spielend"* is a mirror of the poet's "raid on the inarticulate": expressions such as felling trees, drawing water, carving wood, are thus endowed with special significance.

Then there is Celan's favourite water-image (e.g., in the poem in memory of his mother: *"So bist du denn geworden": "dein Herz schlägt in einem Brunnenland . . . du steigst in alle Brunnen. . . ."*

The words themselves are resurrected by the power of water: *"Lass uns sie (die Worte) waschen . . . kammen."* This very image of washing and purifying one's words is not so new as it seems. You can find it already in Gottfried's MHG *Tristan and Isolt:*[21] *"sîniu wort . . . vil wol getwagen (rein gewaschen)."* Hartmann's *"kristalliniu wortelîn"* are *"luter und . . . reine."* Water draws remembrance into its vast nothingness. Water is the realm of forgetfulness, of the subconscious, but also hope for new

---

[19] Cf. RAMSAY: *loc. cit.*

[20] *Germanic Review,* June 1964.

[21] See *The Literary Excursus,* 4658.

life — "sea of life."

Moreover, the condition of wakefulness is contrasted with the image of Night or Evening: *"Wortnacht," "Abend der Worte."*

We here move within an internal landscape with which our generation has already become acquainted through French Symbolist Poetry and, in particular, through Rilke.

AUGUST CLOSS

(To be concluded)

BRITISH HUMANISTS ASSOCIATION

THE BRITISH HUMANISTS ASSOCIATION, whose purpose is the presentation and dissemination of the non-religious conception of life, have obtained the permission of the B.B.C. (not hitherto very favourably inclined towards minority views on the air) for a series of six programmes, next autumn, when the front-rank humanists will put forward their ideas in interviews, a method preferred to that of a straightforward talk. According to Professor A. J. Ayer, of Oxford University, the present President of the Association, the time is ripe for a "missionary" effort. In an interview with Ivan Yates (*The Observer,* 20 June 1965) he modestly said that, though he might only be seeing what he wanted to see, it seemed to him that "over the long-term . . . there was a decline in religious belief. Religion as an explanation of life is becoming less acceptable." There is "a general watering-down of doctrine . . . ," leaving instead "ethical beliefs plus a vague feeling of reverence and mystery." In Oxford, he said, the humanist movement was "well-organized and active," and he wanted to break down the slightly crankish public image of the humanist. The other humanist bodies, the Ethical Union and the Rationalist Press Association (publishers of *The Humanist*) are also active, while supporters of the non-religious point of view have recently entered another field, that of child-adoption. Hitherto most of the adoption societies have been connected with one or other religious denomination or faith, and the Agnostics Adoption Society (Secretary: Mrs. Gillian Holroyde) has therefore been formed in North London. It claims that the alleged shortage of babies for adoption is really due to the limiting conditions required by such religious adoption societies, and it will attend, therefore, to those who are "outside the pale" of any sect.

W. E. WHITEMAN

THE CHOICE BEFORE MAN

[**Professor P. Nagaraja Rao** writes with intense conviction of an experience which all thoughtful men encounter. Man, with all the complexity of his given nature, must still by an act of choice define himself as a spiritual being, though that is his original and essential nature. It is as though the Divine Man waited on the decision of the Incarnate Man; and by that decision the soul's life either comes to flower or "disappoints the Self."—Ed.]

Withdraw into yourself and look, and if you do not find yourself beautiful yet, act as the Creator of a statue that is to be made beautiful: he cuts away here, he smooths there, he makes this line lighter, this other purer, until a lovely face has grown upon his work. So do you also; cut away all that is excessive, straighten all that is crooked, bring light to all that is overcast, labour to make all one glow of beauty and never cease chiselling your statue, until there shall shine out on you from it the godlike splendour of virtue, until you shall see the perfect goodness surely established in the stainless shrine.

—Plotinus: *Enneads*

Anyacchreyo anyad utaiva preyaste ubhe nānārthe puruṣam sinītaḥ:
tayoh śreya ādadānasya sādhu bhavati, hīyate 'rthād ya u preyo vṛṇīte.
—*Kaṭha Upaniṣad* (I. ii. 1)

The human being is described by the biologists as the finest and the highest product of evolution. He has several things in common with the animal world, and has distinguishing characteristics that mark him off as a distinct category. These characteristics are not in his physical or bio-chemical constitution, or in his psychological endowments, but in his capacity to rise above the determinations of the forces that govern him. He has self-consciousness and can stand aside and rise above the lure of sensations, the swamp of emotions, and the pressure of events. His world is not merely sense-bound. He can "look before and after and pine for what is not." He can dream of what is not yet and cherish a value. He can rise above the empirical determinations and the sensate world of attractions and repulsions. Russell writes that man, though begotten by Nature, can rise above his unthinking mother. He is yet a free man.[1] He has the power of reasoning, the faculty of imagination, the gift of language, the capacity not only to dream, but to clothe his dreams with reality. He has a free will. He is capable of growing in his essential nature. He lies between two worlds: the sensate and the transcendent. He is the only creature that has dared to be a creator. He alone can understand concepts like infinity, love, immortality, and the square root of minus one ($\sqrt{-1}$). He is able not only to conquer external nature and manipulate her

[1] Bertrand Russell: "A Free Man's Worship" in *Mysticism and Logic*, pp. 50-60.

forces but also to overcome his own inveterate lusts and mean motives.

Nature or the Creator has pitchforked man into a strange predicament. He is given a goal sense, a destiny to fulfil with his effort. He has to achieve it with effort; Nature will not automatically work out his ends as it does in plants and animals. He has to strive hard and is exhorted to live for a value — live an oriented existence. The command is exacting. In the words of the poet:

> Oh wearisom condition of Humanity
> Born under one Law, to another bound
> Vainly begot and yet forbidden Vanity
> Created sick commanded to be sound
> What meaneth Nature by these diverse Laws?
> Passion and Reason self-division cause.[2]

Man has to perform this feat of transcending the sensate world. He has to make the choice between the world of value and the world of the senses. The *Kaṭha Upaniṣad* adumbrates the choice:

> Different is the *good* (*śreyas*), and different, indeed the *pleasant* (*preyas*). These two, with different purposes, bind a man. Of these two, it is well for him who takes hold of the good; but he who chooses the pleasant, fails of his aim.
>
> Both the good and the pleasant approach a man. The wise man, pondering over them, discriminates. The wise chooses the good in preference to the pleasant. The simple-minded, for the sake of worldly well-being, prefers the pleasant.[3]

Man has to make the choice. He cannot avoid it, for not to choose results in the choice of the sensate world. If he fails to rise he sinks back into animal savagery or to the level of stock and stone. In the language of the modern Existentialists man will cease to be man if he does not make the choice. The choice for the Existentialists is between authentic human existence and the existence of animal life. Most human beings seek to escape responsible human life because of the fear of freedom, which in its turn implies conflict and choice. They seek, according to Sartre, to avoid this and throw their responsibility either on to the State or on a being called God. This flight from the affirmation of responsible existence is what makes man pitiable and non-human. To be human man has to make the choice and be aware of his existence. This awareness is of the dignity of man. Realizing it is being Human. Some Existentialists, like Kierkegaard, Jaspers, and Marcel, believe that this choice man can make

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[2] FULKE GREVILLE. See also SHAKESPEARE'S *Hamlet*, II. 2; JULIAN HUXLEY: *Man in the Modern World*, Ch. I, "The Uniqueness of Man"; LEWIS MUMFORD: *The Transformations of Man*, Ch. I.

[3] *Kaṭha Upaniṣad*, I. ii. 2-3.

with the grace of God also and by his effort. The thought of "death" which is "dread" haunts man and hovers over his imagination when he lives. It shows him nothingness as the beyond. He flies from death. Yet mere animal existence, Kierkegaard points out (as does the sage Patanjali in the East), leads to boredom, melancholy, and despair.

Man, confronted by this choice, experiences "anguish" (*angst*) and feels perplexed. The choice has to be made. Making the right choice is opting for spiritual life. It is not easy. Christ referred to this choice as the one between Life and Death, between light and darkness.[4] The Upaniṣads refer to it as the passage "from the unreal to the Real, from darkness to Light, from death to Immortality."[5] Plato described it as one between "the Light of the Sun and the light of the shadows in the cave":[6] We are asked by the Buddha to lead a life of vigilance and not a life of stupor. Kant defined the choice between inclination and duty. Sankara and Bradley describe it as the choice between Appearance and Reality; Bergson, as the choice between open religion and closed religion.[7]

The necessity of choosing is inescapable and man's duty is to choose rightly. This he has to do by willing effort, moral training, and metaphysical resolve. The scriptures and the Guru show him the way. Yet he has to make the choice. It cannot be achieved automatically or through a mechanical escalator. Man has to grow inward and build from inside. He is more often defeated from within than overcome from without. Man's effort to choose the transcendental is not easy.[8] Nature and the laws of

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[4] Cf. St. John : "This is the condemnation, that light is come into the world and men loved darkness rather than light beeause their deeds were evil."

[5] *Bṛhadāraṇyaka*, I.iii.28 :

asato mā sad gamaya
tamaso mā jyotir gamaya
mṛtyor mā:mṛtam gamaya

[6] *Republic*, Book VII, 514-21. F. M. CORNFORD's translation is the best rendering in English. See pp. 227-31.

[7] BRADLEY : *Appearance and Reality* ; BERGSON : *The Two Sources of Morality and Religion.*

[8] *Kaṭha Upaniṣad*, I.iii.14 : *Kṣurasya dhārā niśitā duratyayā*; *durgam pathas tat kavayo vadanti* (Sharp as the razor's edge and hard to pass over, difficult to tread, is that path, so sages declare).

Cf. St. Paul (in Romans, VII. 19) : "The good that I would I do not, the evil that I would not, that I do," and the *Bhagavad-Gītā*, III. 36 :

atha kena prayukto:yam
pāpam carati pūruṣaḥ
anicchan api Vārṣṇeya . . .

(By whom, O Son of Vṛṣṇi, is a man impelled to commit offences against his own will ?)

In the *Mahābhārata* Duryodhana cries out :

Jānāmi dharmam na ca me pravṛttiḥ ;
Jānāmyadharmam na ca me nivṛttiḥ

(I know righteousness but do not practise it; I know unrighteousness but do not desist from it.)

biological existence too do not help man to make the authentic choice. They hold him back. The biological drives egg man on to seek the maximum gratification of his desires. The ease of a thoughtless life, the charms of the pleasures of the senses, the game of life with its glittering prizes, make man feel life a perpetual banquet. The senses bind man to their objects. As Wordsworth's sonnet says:

> The world is too much with us; late and soon,
> Getting and spending, we lay waste our powers.[9]

The life of the senses has to be oriented towards a value goal. This involves renunciation and self-control. The Upaniṣads declare that the sense organs are so constituted as to prevent man from looking inward or searching for the truth. The *Kaṭha Upaniṣad* says:

> The Creator has placed the senses with their openings outward, therefore one looks outward and not within oneself. Some rare wise man seeking Life Eternal turns his eyes inward and sees the Self.[10]

We have to bring about an inversion of the natural orientation of our thought. Coleridge writes:

> I may not hope from outward forms to win
> The passion and the life whose fountains are within.

The need for making the choice arises from man's sense of values. These values are what give significance to man's life. These values are not actual for man; he has to realize them. They are not impossible of achievement, but can only be obtained by effort. To make the earnest effort by acquiring ethical excellence is the high destiny of man. Jesus had this high destiny in mind when he demanded: "What shall it profit a man if he gain the whole world and lose his own soul?" There is no greater gain than realizing the Self. The *Gītā* declares That on gaining which one feels that there is no greater gain, and that state is one in which there is complete severance from pain.[11] The pursuit of spiritual value brings the mind rest and keeps the passions composed and pure. It enables man to realize the "at-one-ness" of all beings. He realizes the *sarvātmabhāva* of all (Unity of the Spirit).[12] The quest for spiritual values is well expressed in the Upaniṣads. The *Kena* affirms that to be truly human one must make all effort and count no trouble or cost in the quest of the spiritual value here and now. "If one knows it here — then there is the truth.

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[9] Cf. *The Dhammapada*, Ch. II.

[10] *Kaṭha Upaniṣad*, II. i. 1; cf. Matthew, VII. 14: "Strive to enter in at the strait gate, for narrow is the gate and straitened the way that leads to life, and few be they that find it."

[11] *Gītā*, VI. 22-23.

[12] *Ibid.*, VI. 29-30.

If one does not know it, it is a great loss (*Mahatī vinasṣṭiḥ*)."[13] The ideal philosophical aspirant, Naciketas, has shown us the way to make the right choice and not be lured away by sense pleasures, e.g., noble maidens, chariots, musical instruments, long-life, health. Naciketas, after critical examination, finds that all sense-pleasures wear out in vigour, and asks for that instruction in the Life Eternal which knows no end and is immortal.[14] Yama, the God of Death, compliments Naciketas on his resolute choice and firm resolve, in sticking to spiritual values, and not going the way of worldly men lured by wealth and sense pleasures. Most men abiding in ignorance tread the path of life as the blind led by the blind.[15] Yama concludes with the prayerful wish: "O Let us have questioners (*prastā*) who are devoted to true resolution (*satyadhṛtiḥ*) like Naciketas.[16]

The intellectually indolent cannot make the choice. One needs a keen understanding to make the right choice and strive for it.[17] A governable mind and a resolute will are also necessary. The spiritual aspirant must have his mind cleansed by moral life and ethical endeavour. Without purity of mind perception of the spiritual truth is impossible.[18] True knowledge, *jñāna,* is not dry learning or subtle thought; it is complete wisdom. The *Gītā* describes in five verses what is *jñāna.*[19]

The choice is again posed before the two wives of Yājñavalkya in the *Bṛhadāraṇyaka Upaniṣad.* Yājñavalkya desires to make a final settlement of his belongings before he renounces the world and repairs to the forest. He calls in his two wives Kātyāyani and Maitreyi to divide his property between them. Maitreyi, with a sense of values and a discrimination like Naciketas', asks her husband, "Venerable Sir, If this whole earth filled with wealth were mine, would I be immortal through that?" Yājñavalkya is forced to tell the truth. He replies in a quiet tone, "No, your life would be just like that of the people who have wealth; but there is no hope of immortality" (*amṛtatvasya tu nāśasti*).[20] Maitreyi is instructed in the spiritual life. Another tough philosopher, Gargi, is told that he who goes through human life without choosing the wisdom of the imperishable self is pitiable and he who knows and chooses it is a Brahmana (spiritual being).[21]

The choice is again made by Śvetaketu when he meets his father and proudly announces to him that he has finished all his study. The father earnestly asks him whether he is instructed in the real spiritual values, knowing which will give him knowledge of all.[22] Śvetaketu realizes that

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[13] *Kena Upaniṣad,* II. 5.

[14] *Kaṭha Upaniṣad,* I. i. 23-25 (Yama's offer); I. i. 26-29 (the reply of Naciketas).

[15] *Ibid.,* I. ii. 5. [16] *Ibid.,* I. ii. 9.

[17] *Ibid.,* I. iii. 12 : *dṛśyate tvagryayā buddhyā sūkṣmayā sūkṣma-darśibhiḥ.*

[18] *Ibid.,* I. ii. 24. [19] *Gītā,* XIII. 7-11. [20] *Bṛhadāraṇyaka Upanisad,* II. iv. 2.

[21] *Ibid.,* III. viii. 10. [22] *Chāndogya Upaniṣad,* VI. i. 3

he has missed the choice and has made the mistake of confusing intellectual knowledge with spiritual illumination. His father instructs him in the truths of the Spirit and its relation to the individual self in the majestic and memorable Upaniṣadic aphorism, *Tattvamasi*[23] (That thou art). Sage Nārada, too, feels that his entire encyclopaedic learning, covering most subjects, does not give him the necessary wisdom.[24] He seeks it at the hands of the unlearned Sanat-Kumāra (who is so named because of his eternal child-like innocence). Sanat-Kumāra instructs him in *Ātma-vidyā,* and declares that self-knowledge is infinite. "There is happiness only in the infinite. There is no happiness in anything finite. One must desire to understand the infinite."[25]

Again, in the same Upaniṣad, Indra from among the gods and Virocana from among the demons seek instruction at the hands of Prajāpati. Here again Virocana misses the truth by choosing the superficial view of the self as the body. Indra, after persistent thinking and close examination, rejects the superficial concepts of the self one by one, and ultimately chooses the right view.[26]

The theme of the right choice is persistent in all spiritual tradition. Arjuna too was to make the choice. He was perplexed as to the right path. Sentimental love of his kith and kin (*svajana*) blinded and unnerved him. Hence he refused to fight and the Lord removed the scales from his eyes and showed him the right path. None can choose the path for us. Others may show us the way, but we have to tread it. To surrender the choice is to give up our spiritual heritage. In the *Rāmāyaṇa,* Śrī Rāma chose the path of Dharma unswervingly in the face of persistent challenge, alluring temptations, and casuistic arguments. One has only to read the discussion between the brothers Bharata and Rāma in the *Rāmāyaṇa* to receive an insight into how Rāma chose the right.[27] The choice lies before man. "Man is fated to be free." It is for him to choose rightly. Hope is possible, because man has not only the correlative capacities for cruelty and sense-bound life but also the potentialities for spiritual life, which is real bliss. Man has to exert himself to grow to his true stature. It rests with man to decide aright between values and an animal life decreed by folly and sustained by indolence.

P. Nagaraja Rao

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[23] *Ibid.*, VI. viii. 7. [24] *Ibid.*, VII i. 3. [25] *Ibid.*, VII. xxiii. 1
[26] *Ibid.*, VIII. xiii (entire section). [27] *Rāmāyaṇa*, II. Chs. 104-8.

THE HEART SUTRA

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In this article he examines passage by passage the text of the *Prajñāpāramitāhṛdaya Sūtra,* that pregnant summing up of the wisdom of the *Prajñāpāramitā.*—Ed.]

The *Prajñāpāramitā* scriptures maintain that the first Sermon of the Buddha, known as the *Dharma-cakra-pravartana Sūtra,* which set in motion the Wheel of the Dharma, was a provisional and comparatively primitive teaching. The *Prajñāpāramitā* doctrine re-interprets the Teaching in the light of the conception of Emptiness or Void and represents the "second turning of the Wheel of the Dharma."[1] The *Prajñāpāramitāhṛdaya Sūtra,* which is an abbreviation of the *Prajñāpāramitā* Scriptures, brings out the deeper meaning of the original doctrine. For a study of this *"Hṛdaya" Sūtra* it is convenient to divide it into eight parts.

I. The Invocation:

> Homage to the Perfection of Wisdom, the lovely, the holy!

This is for the purpose of raising our minds in reverence to the Perfection of Wisdom which is regarded as the mother of the Buddhas, the embodiment of purity, and also our guide in this world. Its repetition should help us in fixing our mind upon the final goal and strengthening our devotion to Wisdom. This is something like recalling the thirty-two epithets of wisdom or reciting Rahulabhadra's "Hymn to Perfect Wisdom."[2]

II. The Prologue:

> Avalokitā, the holy Lord and Bodhisattva, was moving in the deep course of the wisdom which has gone beyond. He looked down from on high; He beheld but five heaps; and he saw that in their own being they were empty.

Avalokiteśvara is referred to as Avalokitā (he who sees) because he looks down with pity and loving-kindness on this world of suffering beings. He is called Lord (*Īśvara*) because of his power and ability to help all suffering beings. This has been well explained in Chapter xxiv of the *Lotus of the Good Law.* He is a Bodhisattva (Enlightenment-Being), a Buddha to be, who refuses to enter into Nirvāṇa (which he could) and escape from this *saṁsāra* (world of birth-and-death), so as to be able to help count-

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[1] *Pefection of Wisdom in 8000 Lines,* ix, p. 203.

[2] Edward Conze (ed.): *Buddhist Texts Through the Ages* (Bruno Cassirer, Oxford), 37, 141, and 142.

less suffering sentient beings in attaining to Nirvāṇa. His very essence (*sattva*) is Enlightenment, not only for himself but for all.

"Moving in the deep course of the wisdom" indicates that he was absorbed in transcendental wisdom and was contemplating and engaged in perceiving complete Emptiness (Void). He has achieved perfect wisdom; wisdom that has gone beyond everything that is worldly, relative, and dualistic. When he is absorbed in the contemplation of Emptiness, since Emptiness is the same as Nirvāṇa and the same as the Buddha, he realizes the self-illuminating glory of the Buddhas. But he is not so wrapped up in his own Enlightenment that he completely forgets the *Saṁsāra*. The Bodhisattva Avalokiteśvara in his own being personifies the fusion of the Conditioned and the Absolute (*Saṁsāra* and *Nirvāṇa*) which is recommended in the later portions of this *Sūtra*. His wisdom is coupled with infinite compassion (*mahākaruṇā*) and he has already taken the vow of a Bodhisattva. "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?"[3]

At the first step, when he sees the five heaps, *skandhas*, because of his perfect transcendental wisdom he understands that in their "own being" they are "empty." He sees them as they really are. Their real nature is hidden by the appearance they present to us under the influence of *rāga*, *dveṣa*, and *moha*, which, in their turn, are bound up with the illusion of a separate selfhood. These two terms, "own being" and "empty" (in Sanskrit, *svabhāvaśūnyān*), condense in a few words the wisdom of the ages, gained by centuries of meditational practices.

His second step is to get the *dharmas* into view. He realizes their basic emptiness. Emptiness, Void, or *Śūnyatā* has three aspects. Etymologically, it means something which looks substantial but is really nothing. As a spiritual term, it is a complete denial of, and liberation from, the world in all its various manifestations. As a technical term in Buddhism, it means the absence of any kind of separate self or any notion of such a self. First, in the reality of *dharmas* no self can be found and, secondly, each *dharma* depends so much on others that by itself it is nothing. Theravadins and Sarvāstivādins usually stress the absence of a self, while the Mādhyamikas stress the absence of an own-being (*svabhāva*).

The Bodhisattva's third step is to dwell upon Emptiness.

III. The Dialectics of Emptiness, First Stage:

> Here, O Sariputra, form is emptiness and the very emptiness is form; emptiness does not differ from form, nor does form differ from emptiness; whatever is form, that is emptiness, whatever is emptiness, that is form. The same is true of feeling, perceptions, impulses and consciousness.

[3] *The Voice of the Silence.* Trs. and Annotated by H. P. Blavatsky (Theosophy Company (India), Bombay, 1963), p. 78.

Here, Sariputra, one of Buddha's eighty immediate disciples, is addressed. He was the most renowned for his skill in the methods of the Abhidharma and also for his wisdom. This clearly indicates that the teaching of *Hṛdaya* at the level of transcendental wisdom begins where Abhidharma ends. In other words, for a deeper understanding of this *Sūtra,* a reasonable amount of preparatory training in Abhidharma is essential. Abhidharma analyses all events and experiences into their constituent parts, known as ultimates. Avalokita makes three statements about the relation between each of the five *skandhas* and Emptiness. First, an absolute, total, and reciprocal identity between the *skandhas* and Emptiness is postulated. Secondly, the absence of any kind of difference between them is emphasized. Thirdly, it is stated that their abstract concepts and also the actual events to which they relate are the same.

Any form of existence results from a disturbance produced in the eternal peaceful calm of Nirvāṇa, and Nirvāṇa from total transcendence of this material world. At one stage of spiritual progress, it is useful to differentiate *Nirvāṇa* from *Saṃsāra.* When one reaches a higher level, Nirvāṇa may reveal itself as the same as this world. The essence of spiritual life is self-denial. But the denial of the self is in itself an act of the self and, if this denial is to be complete, it has in its turn to be denied. Thus we arrive at a position which is spiritually sound but absurd from the point of view of ordinary logic. This mystical identity of the opposites is emphasized in the above text. Professor T. R. V. Murti has summed up the position on this question:

> ... there is no difference whatever between Nirvāṇa and Saṁsāra; Noumenon and Phenomena are not two separate sets of entities, nor are they two states of the same thing. ... The absolute looked at through the thought-forms of constructive imagination is the empirical world; and conversely, the absolute is the world viewed *sub specie aeternitatis,* without the distorting media of Thought.[4]

IV. The Dialectics of Emptiness, Second Stage:

> Here, O Sariputra, all dharmas are marked with emptiness, they are neither produced nor stopped, neither defiled nor immaculate, neither deficient nor complete.

All *dharmas,* conditioned as well as unconditioned, are by their very nature empty. They are also pervaded by Emptiness. Here, the word *dharma* is used in a technical sense, assigned to it by the Abhidharma. Dharma means an event, happening, or fact which, on analysis based on the conventions of the Abhidharma, reveals itself as ultimately real. In the Abhidharma, the Buddhist scholars have worked out a system of

[4] *The Central Philosophy of Buddhism* (George Allen and Unwin, London, 1955).

analysing every being, event, or experience in an impersonal way without bringing in an idea of "I" or "mine." A list of what are to be considered as ultimates has been drawn up. The Prajñāpāramitā texts use the Abhidharma of the Sarvāstivādins, who counted in all seventy-five ultimates.

We find that a common feature of all *dharmas,* conditioned or unconditioned, is that they are all equally "marked with emptiness." The Unconditioned by its very definition is emptiness. The conditioned is emptiness because of the definite identification effected in Section III. Here the *Hṛdaya* transcends the Abhidharma. The second half of the above text opposes the Abhidharma doctrine, which attributes to the *saṁsāra* and the things constituting it three universal marks. These are impermanence, suffering, and lack of self. The Abhidharmists believed that some *dharmas* are produced and some stopped, some immaculate and others defiled, some complete and others deficient. In their system each *dharma* is itself and something apart from the other seventy-four *dharmas* and therefore it must automatically exclude a very great part of reality from itself. As Spinoza has said: "All determination involves a negation." This idea of deficiency and completeness arises from the conception of a separate selfhood for the various *dharmas.* If we give up this idea of separate selfhood for each *dharma,* we would have nothing else but Emptiness. This Emptiness would, obviously, be "neither deficient nor complete." At the highest stage, it has been said in "On Believing in Mind":

> We can only say, Not two.
> One in All,
> All in One—
> If only this is realized,
> No more worry about your not being perfect.

v. The Dialectics of Emptiness, Third Stage:

> Therefore, O Sariputra, where there is emptiness there is neither form, nor feeling, nor perception, nor impulse, nor consciousness; no eye, or ear, or nose, or tongue, or body, or mind; no form, nor sound, nor smell, nor taste, nor touchable, nor object of mind; no sight-organ element, and so forth, until we come to: no mind-consciousness element: there is no ignorance, nor extinction of ignorance, and so forth, until we come to, there is no decay and death, no extinction of decay and death; there is no suffering, nor origination, nor stopping, nor path; there is no cognition, no attainment and no non-attainment.

The complete Emptiness indicated in Section III was shown to be all-comprehensive in Section IV. This Section of the Sūtra denies the initial assumption of Section III and thus completes the dialectical circles. Here the Absolute includes everything except ignorance which is itself a nega-

tion, *avidyā*. Those whose views are based on ignorance will be afraid to be left with no support and nothing at all, but those who possess transcendental wisdom perceive clearly that the things denied here are only those which obstruct true wisdom. Later in this *Sūtra* they are referred to as "thought-coverings."

The items enumerated in the text given above are, of course, equivalent to the "all dharmas" of the previous Section. This *Sūtra* reproduces an old unsystematic classification of "all dharmas" arranged in five numerical lists. The *Visuddhimagga* deals with them in the same way[5] and Buddhaghoṣa maintains that their knowledge is the foundation of wisdom. What are denied above are (*a*) the five *skandhas,* (*b*) the six sense-organs, and (*c*) the six sense-objects. Now, (*d*) we come to the eighteen elements of our experience. These are the six sense-organs, their objects, and the six types of consciousness corresponding to each. The words "and so forth, until we come to," are used in the *Sūtra* for lists that are presumed to be known. They are simply an abbreviation of the enumeration which should be mentally supplied. Then (*e*) the twelve links of the chain of causation (doctrine of dependent origination), (*f*) the Four Noble Truths, (*g*) cognition, and, finally, (*h*) Attainment.

Cognition or *jñāna* is the full understanding, by the truly wise, of all the *dharmas* mentioned above and of their bearing on all phenomena and experience. Because everything that constitutes the object of cognition is absent in Emptiness, it is not possible for any cognition to be present in it. Attainment means the realization of the ecstatic meditation of the four paths (of a Streamwinner, Once-Returner, Never-Returner, and Arhat) and also includes the enlightenment of a Buddha.

VI. FULL EMPTINESS (Reality) AND BODHISATTVAS:

> Therefore, O Sariputra, owing to a Bodhisattva's indifference to any kind of personal attainment, and through his having relied on the perfection of wisdom, he dwells without thought-coverings. In the absence of thought-coverings he has not been made to tremble, he has overcome what can upset, in the end sustained by Nirvana.

The long series of negations which make up Section v of the *Sūtra,* do not add up to nothing, but point the way to an ultimate reality. This ultimate reality is the Emptiness which is discovered by perfect wisdom, where there is a complete identity of the subject and the object. So far we had considered the nature of reality; now the dialectical conception of Emptiness is related to the practical career of Bodhisattvas. This Section gives some idea of the spiritual conditions under which it is possible to realize the Absolute Reality (Emptiness). Three spiritual conditions

[5] Chs. 14-16.

are a *sine qua non* for the realization of Full Emptiness: (*a*) it is fully comprehended and achieved by non-attainmentness; (*b*) only a Bodhisattva tries to attain it; (*c*) the Bodhisattva relies on nothing but the Emptiness discovered by transcendental wisdom. The Bodhisattva is "without thought-coverings" (*a-citta-āvaraṇaḥ*) and does not rely on anything or any thought for support. The Bodhisattva knows that he and the multiple thoughts are non-different and therefore, though unsupported by anything he does not tremble like ordinary men. "The ordinary person cannot produce the highest trance, in which both perception and feeling are stopped, because he is frightened of annihilation" (*Abhidharmakośa,* II. 43c). He knows that the Full Emptiness or the Void is something positive and real. When this Oneness without any multiplicity is considered as an object without a subject, it is the Suchness (*bhūtatathātā*). When considered from the point of view of the subject, the transcendental reality is "Thought only."

This Absolute Reality or Full Emptiness is realized in three steps, each of which removes a dualism. (*a*) The dualism that may exist between the Bodhisattva's thought and its object is denied. (*b*) The dualism between the Bodhisattva (as a subject) and the absence of thought-coverings (as a kind of object) is completely removed. (*c*) All difference between the three marks (impermanence, ill, and not-self) and their opposites is denied and ignored. At this stage, the Bodhisattva's non-attainmentness suddenly and miraculously leads to the attainment of *Nirvāṇa*. The Bodhisattva relies only on the perfection of wisdom which can be equated with Emptiness. A similar idea is expressed in St. Matthew's Gospel where Jesus says: "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."[6]

VII. EMPTINESS IS THE BASIS OF BUDDHAHOOD ALSO:

> All those who appear as Buddhas in the three periods of time — fully awake to the utmost, right and perfect enlightenment because they have relied on the perfection of wisdom.

All the Buddhas of the three periods (past, present, and future) attain enlightenment by relying on the perfection of wisdom. Three kinds of persons, namely Arhats, Pratyekabuddhas, and Buddhas can win enlightenment. Of these the Buddha's enlightenment is complete. It is "utmost" because there cannot be any further self-abandonment. It is "right and perfect" because nothing is wrong and nothing is left out. In this Section the metaphysical part of the *Hṛdaya* ends. This *Sūtra* shows the way to something that lies far beyond the intellect. To realize it is to know it. The dialectical logic of the *Sūtra* helps the intellect to advance (spiri-

[6] VIII. 20

tually) a stage further than thinking based on ordinary logic could have done.

VIII. THE TEACHING IS BROUGHT WITHIN THE REACH OF ORDINARY (comparatively unenlightened) MEN:

> Therefore one should know the Prajñāpāramitā as the great spell, the spell of great knowledge, the utmost spell, the unequalled spell, allayer of all suffering, in truth — for what could go wrong? By the Prajñāpāramitā has this spell been delivered. It runs like this: *"Gate gate para gate para saṃgate Bodhi svāhā"* (Gone, gone, gone beyond, gone altogether beyond, O what an awakening, all hail!).

In the above text, we may note four implications. They are:

1. Because everyone has the germ of Buddhahood in him (Sec. VII), and because Avalokiteśvara, out of his compassion, would not allow anyone to perish (Sec. II), he will somehow find a way to bridge the gap between their existing state, and the practice of transcendental wisdom, as outlined in Sections III to VII. Therefore, Avalokiteśvara, also known as the "Master of Mysteries" (*vidyā-adhipati*), has given to all the beings this wonderful *mantra* in which the perfection of wisdom is symbolized.

2. This *mantra* gives in short the attributes of a Buddha, describes the state of *Nirvāṇa,* and derives its authority and power from perfect or transcendental wisdom.

3. It either helps a person to identify himself with perfect wisdom as a force concealed in, and yet outside, him, or it defines Emptiness in relation to his existing state. In the second case it shows the steps which he must take in order to realize and attain to Emptiness.

4. The very essence and heart of transcendental wisdom is condensed in this *Sūtra.*

Here *Prajñāpāramitā* is the wisdom personified. *Prajñāpāramitā* has been used in various contexts, but in this short *mantra* at the end of the *Hṛdaya* it is envisaged as a Word of Wisdom whose sound as well as suggestion is potent towards Spiritual Realization.*

R. N. KAK

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* The text of the *Hṛdaya* used for this study is the translation given in CONZE : *op. cit.*, 146 (pp. 152-3).

KALIDASA AND NATURE

[**Dr. K. Krishnamorthy**, our old and esteemed friend, writes with feeling of the deeper quality of Kalidasa's celebrated affinity with Nature. Certainly it is not a matter of lush descriptions or charming similes only: we are dealing with one of the "eternal poets," one whose sanity and wisdom gave his imagination an immense philosophical scope too.—ED.]

THE TRADITIONAL ATTITUDE to Kālidāsa's poetry is best illustrated in the remark of an anonymous Sanskrit critic, found in the anthology, *Subhāṣitaratnakoṣa*:

> After so many years and years of study, it seems as if I have at last found a sort of entrance into the deep and bright stream of Kālidāsa's Muse."[1]

The attitude of modern scholars is neither so modest nor so reverential. For example, Dr. P. V. Kane finds Kālidāsa to suffer in comparison with Bhavabhūti:

> In his descriptions of Nature and human feelings, Bhavabhūti is entirely free from conventions. The attitude of other Sanskrit poets (not excluding even Kālidāsa) is generally conventional. They concern themselves chiefly with the cooing of the cuckoo, the mango blossom, the exciting influence of moonlight, the Ashoka and Bakula trees, etc.[2]

There is a general sense in which the very stuff of poetry is convention. As J. L. Lowes puts it: "the very essence of poetic truth is accepted illusion. And illusion, in turn, grows inevitably out of the limitations of the poet's medium. And illusion to which we consent, with all that that implies, is the taproot of the conventions of poetry."[3] In this sense Bhavabhūti is as much conventional as Kālidāsa. But the intended contrast implies that Kālidāsa's treatment of nature is only hackneyed, unlike Bhavabhūti's, which is strikingly original.

On the other hand, a fulsome compliment is paid by A. W. Ryder to Kālidāsa's treatment of nature:

> Rarely has a man walked our earth who observed the phenomena of living nature as accurately as he, though his accuracy was of course that of the poet, not that of the scientist. Much is lost to us who grow up among other animals and plants; yet we can appreciate his "bee-black hair," his ashoka tree that "sheds his blossoms in a rain of tears," his river wearing a sombre veil of mist

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[1] Cf. *Kathaṁcit Kālidāsasya kālena bahunā mayā*
avagāḍheva gambhīramasṛṇaughā sarasvatī.

[2] P. V. KANE's edition of *Uttararāmacaritaṁ*, Introduction, p.x.

[3] J. L. LOWES: *Convention and Revolt in Poetry*, p. 30

Although her reeds seem hands that clutch the dress
To hide her charms;

his picture of the day-blooming water-lily at sunset:

The water-lily closes, but
With wonderful reluctancy;
As if it troubled her to shut
Her door of welcome to the bee.[4]

Both these views appear to miss the essence of Kālidāsa's poetry. Though differing in judgement, they agree in considering the stray descriptions of natural objects by Kālidāsa fit material to justify an inference regarding his genius. This tendency is noticed among other opinions too, which compare Kālidāsa's treatment of nature with that of English poets like Wordsworth and Keats. Whether we regard Kālidāsa as a dilettante court-poet or as a high-priest of Nature, either way, we would miss the central unity running through all his writings. It has been said that "God is a circle whose centre is everywhere." The saint goes to the centre, while the poet to the ring, where everything comes round again. Kālidāsa's works are all of a piece and are, in the true Indian tradition, averse to divisions like the natural, the human, and the supernatural.

Kālidāsa may have followed poetic conventions (*kavi-samayas*) in matters of detail; but he started anew whole traditions in every literary form he attempted. Kālidāsa is the only poet in Sanskrit who conceived of nature, though symbolically, as the central theme of most of his works, poetic as well as dramatic. Viewed in this light, the cloud becomes the hero of his poem *Meghadūta,* a friend, philosopher, and guide to Indra in heaven and the Yaksha on earth, one who represents kindness personified, inasmuch as uniting parted couples in love, whether sentient or otherwise. The range of this metaphor is indeed so infinite that it can embrace the poetic aspects of the sun, moon, and stars, wind and rain, river and sea, hill and dale, tree and creeper, flower and fruit, birds and animals, fairies and spirits. It is not only that these are pulsating with life — a fact noted by almost every sensitive critic of Kālidāsa — but these combine in a higher harmony of love, which is more spiritual than sensual. Kālidāsa's poetic world is bathed in beauty and clothed in the rainbow raiment of romance; at the same time, it suggests powerfully how it is the Truth of Vedānta itself seized in terms of beauty by the piercing imagination of a poet-sage.

In the imagination of Kālidāsa, every river is bound with the sea in wedlock, and every tree and plant awaits a mate. The mountains and forests are the bosom friends of the cloud; the wind and vernal blooms

[4] A. W. Ryder : *Shakuntala and Other Writings of Kalidasa,* pp. xi–xii.

confederates of Love. The joy of life is felt as much in anxious anticipation of love as in its fulfilment; nay, more in suffering and sacrifice for the sake of the loved one than in indulgence. Human nature is so inextricably interlinked with nature that to be blind to this joy is no virtue, and to participate in it no vice. Even God, as Kālidāsa conceives, is a devotee of pure love, ever in union with his spouse, though an enemy of headlong passion. Even the supposedly juvenile work of Kālidāsa, *Ṛtusaṁhāra* (The Procession of the Seasons), unrolls the pageantry of nature only in terms of an imagination aglow with the first experience of love.

It looks as though Kālidāsa held that the deep mystery and meaning of nature could be felt by the human heart at three ascending levels of growing consciousness, viz., sensual attraction, ideal sentiment, and spiritual enlightenment. The first fascination has its raptures and frenzies; it becomes purer only by shedding the dross of sensuality in the fire of separation where love is valued for its own sake and has no ulterior purpose. But the final phase is reached only by spiritual discipline (*tapas*). All the works of Kālidāsa can be aptly grouped on this basis. The poem *Ṛtusaṁhāra* and the drama *Mālavikāgnimitra* represent delineation of nature in human terms at the first level of love. If the poem confines itself to the ecstasy of it, the drama also highlights the complexities and conflicts incidental to it. The characters here are just human, at ground level. The poem *Meghadūta* and the drama *Vikramorvaśīya* represent delineation of nature in human terms at the second level of love. If the poem embodies the unalloyed form of love-in-separation, the drama shows also the stages of transition from the first level to the second. The main characters in both are super-human or semi-divine.

The epic *Kumārasaṁbhava* and the play *Śākuntala* represent nature in human terms at the third and highest level of love, which is spiritual. The spiritual discipline undergone by both Śiva and Pārvatī before they could wed, the imperfection of the first and the inadequacy of even the second level of love, are brought home to us in the epic in the story of Kāma burnt down but revived in a bodiless state. All the characters here are divine, the very mountain Himālaya too, symbolic of sublime majesty and might of will. Kālidāsa's account of the physical traits of the mountain shades off imperceptibly into the divine heights of his personality. To realize the full beauty and grandeur of the epic, one must be soaked in the meaningful myths of ancient India as Kālidāsa himself was. In one flash, the poem reveals the identity of absolute truth, goodness, and beauty in the union of Śiva and Pārvatī brought about by sages. True to the dramatic form, *Śākuntala* presents this very message in the union of Duṣyanta, Śakuntalā, and Bharata by the efforts of sages like Kaṇva and

Mārīca on the spiritual plane. The characters once again are semi-divine and we have enlightened sages at the very centre. Kālidāsa's art reaches its apex here in identifying Śakuntalā herself as the fairest flower of the penance-grove and Duṣyanta as a bee that cannot shed his fickleness until he breathes the rarefied spiritual air of heaven. The imagery of the bee and the flower recurs regularly in almost every significant scene of the play; and Kālidāsa concludes with the observation that only the works of the learned who have drunk of the founts of scriptural truth deserve recognition (*sarasvatī śrutimahatāṁ mahīyatāṁ*).

The epic *Raghuvaṁśa,* with its galaxy of heroes and heroines, is equally in line with the scheme outlined above. It begins with a glowing picture of *tapas* on the part of Dilīpa and his queen which alone can ensure the rise of great men like Raghu, Aja, and Rāma. The loves of Aja and Rāma are the highest expressions of the second level of consciousness mentioned above. The poem concludes with the tragic consequences of the passionate and licentious life led by Agnivarṇa, the last of the Raghus. A poet who began with the highest note could only end his poem thus with a tragic.

Such an analysis is in strict consonance with the basic principles of criticism developed in India by the *Dhvani* theorists. To take out of their context single lines or verses about the cuckoo or the *aśoka* blossom, and judge them as conventional or otherwise, is to lose sight of the unifying *rasa*; and as we have seen above, Kālidāsa is most original and preeminent in his delineation of *Śṛṅgāra-rasa.* In its context, has not the bird *cakravāka* itself in the *Śākuntala* become a symbolic image of the heroine's separation to come? Is not the *aśoka* tree a living character almost, in the play *Mālavikāgnimitra,* testifying to the princely purity of the heroine by blossoming within five nights of her touch and by bringing about the union of the lovers? We need not multiply instances. From the point of view of *rasa-dhvani,* every detail relating to nature in Kālidāsa can be shown to be full of infinite shades of significance. His roseate bowers and ever-blooming flowers are not pointers to just a well-regulated garden-plot; we have enough indications that when Kālidāsa saw them, his heart had beaten and he had lived.

One example to show the janus-faced art of Kālidāsa in describing nature may be given here. It is from Canto XIII of the *Raghuvaṁśa,* where the charming confluence of the rivers Gaṅgā and Yamunā is being described by Rāma to Sītā as they are flying back to Ayodhyā:

> Oh faultless Sita mine, of faultless limbs,
> See here the holy Ganga's clear wave
> With Jumna intermix'd of waters blue.
> See Ganga's current broken by her rival.

It seems a pearly necklace here that's woven
With emeralds covering it in splendour mixed
And there a lotus chaplet white, set in
With lotuses all blue at intervals;
And there again, a row of flamingoes
From Mānasa, 'midst geese of dark grey wings.
Seems here like grounds with whitest sandal smeared
And bearing ornamental leaves, black-sandaled;
And yonder there, all beautiful, equals
The splendour of the moonlight 'neath the shade
By darkness lying there variegated;
And yonder there, it looks like streaks all white
Of clouds autumnal that 'midst them betray
A little sky to view thro' openings clear;
And here it looks a part of Śiva's form,
Anointed pure with sacred ash all o'er,
And adorned too with snakes all black; ah thus
The merging glory of the waters two.[5]

It will not do if we admire or criticize the pictures of the black and white presented here as separate disconnected pictures. The merging waters have called forth from the poet the images of a pearl necklace, a lotus chaplet, a flight of birds, ornamental leaves, moonlight and shade, the clouds, and Lord Śiva himself. If we are sensitive *sahṛdayas,* we will see the thread of imagination that knits them all, and feel the vision that sees the whole truth in one moment of beauty. If Kālidāsa had not solved the Great Equation, how could he have connected the birds and the lotuses and Śiva? What convention would have helped him to do that?

K. KRISHNAMOORTHY

Nature never did betray
The heart that loved her.

—WORDSWORTH

[5] Translation GRIFFITH'S.

THE CONSOLATION OF THEOSOPHY

[**Mr. W. E. Walker** is well known to our readers by his thoughtful poems, which deal so often with the experiences of the soul. In this brief, but vitally vigorous, essay he dwells on that sustenance which is to be found by any human soul in such a philosophy of Man and Life as Theosophy provides. Theosophy, properly understood, is a restatement of the spiritual truths which lie at the core of all great religions, for it is a direct restatement of that primal Wisdom-Religion of which each religion is an expression.—Ed.]

To WHAT EXTENT is Theosophy a matter of intellectual assent and to what extent one of total experience? This is a question which may be asked of all religion, philosophy, and art, but is relevant to Theosophy in a heightened degree. This is because of the presuppositions inherent in it; on the one hand, of immensity and, on the other, of insight: there is no spatial limit to its concepts, and nothing short of an absolute determinant to its spirit of penetration. (Even so, in all humility, one takes particular note of the words of Goethe: "Man is born, not to solve the problems of the universe, but to find out where the problem applies, and then to restrain himself within the limits of the comprehensible.")

The paraphrase of the term "Theosophy" — "divine wisdom" — is luminous with self-expression and, as with philosophy for the great and good Bœthius, may be full of consolation for the ardent Theosophist. Bœthius, it will be recalled, while unjustly and cruelly imprisoned, had conversations with an imaginary female visitant, who re-expounded to him his own life-meditated philosophy. Thus was he consoled, i.e., reassured, strengthened, comforted, fortified. The Theosophist, though not in prison, is in a world of confining sensibility, and condition, but with a perceptive power, as already mentioned, which, when fully developed, reaches the farthest possible both beyond and within these. Both intellectually and spiritually, therefore, he has resources through which he, too, should constantly derive reassurance, and also joy.

What, then, are the strengths on which the Theosophist can draw empirically? First, maybe, the idea of immensity itself. Not improbably, our present-day physicists, biologists, and chemists have been appalled at the vast new regions they have opened up, while for the Theosophist this development cannot have been unexpected. For he is persuaded that within the domain of law are endless cosmic possibilities; and that such new discoveries as are made are sequential with all that has gone before. While, therefore, he may stand amazed, as well as bear his rightful share of loneliness, in the expanding universe, he will never be without confidence in the unfolding plan. In the second century of our era Marcus

Aurelius could write: "The universe is transformation: life is opinion."

The universe, the Theosophist is assured, runs to scale, has within it a plenary organization; and on any given plane he sees himself (and his fellow beings, like him) working out his destiny. Complexities there are, problems galore, difficulties innumerable, but, according to the degree of enlightenment, there is always at hand the key to open the closed door. Herein, doubtless, is a hint of science and history in amplitude: for the individual there is the clear indication of a path; a sense, indeed, that he himself is the pathfinder.

The treader of the path works, of course, from a given centre — within the finitude of flesh and blood, of matter, and of progressive time. He is a self, continually striving for consciousness of, and communion with, the Self, always aware that his real enemies are "they of his own household" — ignorance, fear, pride, hate, greed, envy, lust. It is true, as Blake declares, that "all deities reside within the human breast"; yet not all one's visitants are infallibly divine! And though there be a hierarchy of teachers, both discarnate and incarnate, to guide one, they in turn must be evaluated and judged by the growing mind. Discrimination through enlightenment, or meditation, is the major strength of the Theosophist, and from this proceed ripe mental qualities and unfailing solace for the spirit.

In the outer world of social experience, while the operations of Reincarnation and Karma occupy a kind of backstage position, they are nevertheless of more or less lively concern to the Theosophist. He cannot exclude from view any of the features of this present world: many of them pleasurable; some laudable; all too many the opposite of this. He observes the gaping inequalities in men's abilities, conditions, opportunities; the strange incidences of justice — as, also, of course, the criminal acts of some, the righteous aims of others; the frustration of lives encompassed by suffering and death. He observes these things — and ponders. What conceivable principle (he asks) can explain and unify them all? And for answer he reaffirms his acceptance of the twin laws of Reincarnation and Karma. Surrounded with mystery, harsh at times to human feeling, they may be, but they offer to reason and compassion alike a guiding light clearer than any other:

> Beacons there are that shine a little way;
> these shed wide radiance with o'erarching ray.

How to evaluate experience is a problem every Theosophist must work out for himself; just as there may be wider aspects giving a distinctive character to his aim. To some the controlling insight will be of order, and to these the seeming disintegration of our times will be of the deepest

concern. For some there will be an almost hypnotic fascination in the Nietzschean percept, "beyond good and evil." Embracing this, however, they may encounter the danger of an inner insecurity, or anarchy, and come to transfer their loyalty from Zarathustra to Krishna, whose teaching of non-attachment gives the needed substance to any idea of "beyond good and evil." Some will see with Spinoza that what we call reality is in essence perfection, and *vice versa*; and consequently have as their conscious aim what Browning refers to as "perfection, no less": a daring ambition of the soul, subject to continual disillusionment. Those there are who will find meditation with the Buddha the all-engrossing life: and others who in Jesus find inspiration for a dynamic purpose as the fulfilment of their being. But residually, so to speak, the seeker will fall back upon himself as pathfinder. And in so doing he can be sure of two truths which remain constant. Both are contained and expressed again and again in the *Bhagavad-Gita*. The one is that the paths men take from every side lead to the Supreme; and the other, that one's duty (more comprehensively, *dharma*) is invincibly right: "Better one's own duty, though destitute of merit, than the duty of another well discharged. Better death in the discharge of one's own duty; the duty of another is full of danger."

While some may read into these words a doctrine of fatalism, it is equally tenable to find in them a more intensive meaning, one which conveys a sense of freedom; involving, in turn, a due measure of responsibility. One may discern in them the golden thread of both experience and destiny, and man, the individual, is seen to be the eye of the needle which knits all together. Should that eye ever become the "divine eye" granted to Arjuna, the individual will perceive all possibilities of living and will have the corresponding responsibility of discriminating among them, and so determining conduct to the utmost of human power. In such wise is the Kingdom of Love reached, with the seeker becoming one of its adopted or elect. He may then concur in the view of Spinoza that "he who loves God cannot endeavour (or expect) that God should love him in return," but such reconciliation to mystery will be of the essence of his commanding insight and understanding.

The Theosophist, it is probably true to say, is always aware within himself of "immortal longings," though there cannot, he feels, be finality in anything. Therefore it is that the Eternal Now is to him of the first importance, with each moment of existence a crucible of experience. In each moment co-exist, or meet, all worlds, all ages, all memories, all actualities of the present, all potentialities of the future. Each moment may be a mount of vision or, alas! a slough of despondency, but, either way, it is a man's "heart" — or consciousness — as he reacts to the totality of things. It is the keeper of the twofold secret; of the individual's rela-

tionship to Reality, and of his adaptation to existence in his present time and place. So, neck-to-neck with his immortal longings is his sense of the transitory, including his own mortality. Though today there may be vitality, vigour, robust confidence, radiant hope, he knows that tomorrow these may be in eclipse; that some day they will be overcast in the Valley of the Shadow through which he will be called upon to tread. All forms of religion offer their consolation against this "far-off" but certain event, and in the Jewish and Christian traditions one only needs to be reminded of such passages as the Twenty-third Psalm and the fourteenth chapter of St. John. But doubtless for the Theosophist, with his all-embracing outlook, the words of the *Gītā* are of more universal import:

> The wise grieve neither for the living nor for the dead . . . for certain is death for the born and certain is birth for the dead.

In these words, maybe, is the culminating expression of that consolation which all Theosophists assuredly long for. The pathfinder lives on.

W. E. WALKER

DO NOT FEEL qualms or despondency or discomfiture if thou dost not invariably succeed in acting from right principles; but, when thou art foiled, come back again to them, and rejoice if on the whole thy conduct is worthy of a man, and love the course to which thou returnest.

—MARCUS AURELIUS

WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM

[This year is the fiftieth anniversary of the founding of the Women's International League for Peace and Freedom, whose work has been referred to on several occasions in The Aryan Path. We are happy to publish this account of the League's activities and aspirations by our esteemed friend, **Dr. Hazel E. Foster, M.A., Ph.D.**, who has been a member from almost the beginning.—Ed.]

The Women's International League for Peace and Freedom is celebrating its fiftieth anniversary as one of the oldest and most effective peace organizations in the world. Indeed, it now has sections in twenty-two countries and on five continents. It began when suffragists' plans for an international gathering ended most suddenly with the bursting of war on the world. However, Dr. Aletta Jacobs of Holland invited fellow suffragettes and others to the Hague to seek ways to peace. Under unbelievable difficulties and risks hundreds joined her from twelve nations, neutral and belligerent — brilliant, competent leaders.

Jane Addams presided over this International Congress of Women. They made various wise decisions. Then, following a statesmanly scheme devised by Dr. Rosika Schwimmer of Hungary, two delegations went out to visit the Heads of fourteen governments and the Pope, to persuade them to form an international commission ready to meet and mediate between the belligerents whenever they might be asked. Response was most grateful and encouraging. The Austrian minister told them, "These are the first sensible words which have been uttered in this room since the war began." However, President Wilson refused to co-operate. Nevertheless, he called their resolutions the "best formulation which up to the moment has been put up by anybody." He used their resolutions generously in his Fourteen Points.

1919 stands out for this group of women. They were driven to vigorous, shocked protest against the vindictive, hate-breeding terms of the Versailles treaty. They adopted the name, The Women's International League for Peace and Freedom (WILPF). National sections usually meet annually, their composing branches much oftener. A triennial International Congress brings all sections together in a city of one of them. It is the final authority for policy and programme. The Executive Committee, including two consultative members from each section, acts between Congresses. In 1919 the Congress met in Zurich. That year, Geneva, Switzerland, became permanent headquarters. Jane Addams was International President as long as she lived.

Miss Addams constantly tried to make the Allies decent to their

defeated enemies. I myself heard her and Dr. Alice Hamilton tell a Cleveland audience how they had seen starving babies dressed in newspapers, in hideously blockaded Germany, long after its defeat. "We turned our pocketbooks inside out and so would you," she said. She told Americans how our soldiers were drugged to prepare them to go over the top. Year after year she was denounced and derided by the masses and even by former colleagues in social work. Her face in repose became markedly sad, but she kept steadily on with her peace appeals.

In 1924 Miss Addams brought the Congress to Washington, D.C. They were an outstanding group of the world's bravest women, suffering heroines during the war years, and came here at great personal sacrifice. Yet such is the bitter poison of war that even Miss Addams and her foreign guests were condemned by prominent "patriotic" women as she presided at Congress meetings. Later she told some of us, "I thought since they had been received so well in Zurich and in Vienna I could safely bring them here. But I was mistaken." To those of us who welcomed them they gave deep thrills of encouragement for a lifetime. They made a speaking tour of thirty-three cities. Anti-semitism was seen to be increasing in Europe and WILPF sent out a warning pamphlet that same year.

Nevertheless, by 1935, the general attitude toward Jane Addams had changed amazingly. In 1931 she had received the Nobel Peace Prize, the first American woman to win it. The Greek government had given her a medal. She had had numerous other recognitions, including over a dozen scholastic hoods bestowed with understanding, deeply appreciative citations. Two more of her books were being published.

The WILPF was 20 years old in 1935. The United States Section met in Washington. Eleanor Roosevelt and Mrs. Harold Ickes gave Miss Addams and the League a reception in the White House. She was to be seventy-five on September 6th. Her birthday was being anticipated. At the broadcasting company's expense, tributes came over the air to her there from five countries and received her remarkable responding speech — probably her last speech. Her Chicago Branch was entertained a couple of weeks later at a tea in the big home studio of the sculptor Lorado Taft and his wife, and it was crowded on the occasion. We came to hear reports from members who had attended the Washington function. Each speaker observed joyfully, "And Miss Addams looked so well."

We did not guess that just about then she was being operated on for cancer (which she never learned she had), in a Chicago hospital. She died two days later. Then countless tributes to her poured in from all over the globe. The exterior of the famous Riverside Church in New York City is adorned by three stone figures — of St. Paul, of Albert Schweitzer, and of Jane Addams. At her request, on her tombstone in her little home town

of Cedarville, Illinois, is inscribed "Jane Addams, Hull House, Women's International League."

Emily Greene Balch had been one of the visitors to Heads of State in 1915. She became the first General Secretary of WILPF and, later, Honorary International President until she died in 1961. She served the League like a statesman and contributed to the world a masterful scheme for international use of waterways, especially the Antarctic. She was the second American woman granted the Nobel Peace Prize. Men may today join the United States Section, and Linus Pauling, another winner of a Nobel Peace Prize, and recipient of a Nobel Prize in Science besides, now belongs. So do his wife and the wife of Martin Luther King, Jr., who also has this prize. He is one of our Section sponsors. WILPF has always been international and interracial. We are very active in the Negro freedom campaign. Truly we feel the peace-minded world has sealed its highest approval of our WILPF through these Nobel and other recognitions.

Dr. and Mrs. Pauling marched with others of us from WILPF and other peace organizations to protest against nuclear tests before the White House. He carried a huge banner, "Kennedy, MacMillan, DO NOT TEST" (MacMillan was Kennedy's guest that day). That evening Dr. and Mrs. Pauling were also President Kennedy's dinner guests in the White House, together with other noted scientists and their wives. Within about a week I received a letter from a Japanese fellow WILPF member saying she had seen Dr. Pauling and his banner on television in Tokyo! He was evidently right in thinking he could serve humanity for some hours better with his arms and legs than with his marvellous brain!

It is also significant that our United States Section legislative secretary and Washington lobbyist, Annalee Stewart, a Methodist minister, is the only woman ever to have been asked by our national Congress to open it with prayer. She is highly thought of and powerful "on the hill."

The League internationally has consultative status "B" with the United Nations, ECOSOC and UNESCO; and special consultative relations with ILO, FAO, and UNICEF. We have representatives at the United Nations headquarters in New York and Geneva, and at UNESCO in Paris. We constantly support the United Nations very earnestly.

World War II dealt terrific blows to WILPF. Some members left it to support the war or in discouragement. Others bravely met the challenge. We are building up steadily now, with new branches north and south in the United States and new sections as well as branches in Africa, Latin America, Israel, and elsewhere. Our very able and delightful international president is a former member of the Danish Parliament, Else Zeuthen. Our Hague Congress will bring together a body of women exceptionally able, consecrated, experienced, and influential to whom we shall look for

the world leadership so desperately needed in 1965 and who, we hope, will furnish ideas and plans of action that may yet save our world from its present most precarious attitudes.

For example, when the United States embarks on a dangerous or unethical venture, Leaguers in other nations are very likely to write our United States Section officers their frank criticisms and carefully thought-out advice and appeals. We can then present them to our government along with our own. For instance, our League considers it very important to have the People's Republic of China seated in the United Nations. We need the support of India and other convinced sections in this. We want fellowship with the women of China. In fact when our thirteenth Congress met in Birmingham, England, in 1956, Leaguers were overjoyed by a visit there from Mme. Li Teh-Chuan, Minister of Health of the People's Republic of China. She had come in response to Emily Balch's friendly "Letter to the Chinese People." It is of course India, generous even to those who may wrong her, through its man of the ages, Gandhi, that won freedom from foreign rulers for 400,000,000 persons and made them the second largest nation of the world without shedding the rulers' blood! Our great champion of civil rights, Martin Luther King, Jr., insists he is following Gandhi; so we of the United States owe the Mahatma another uncountable debt. Smt. Vijaya Lakshmi Pandit was the first India Section president. Dr. Sushila Nayyar and other justly famous women are Indian members.

How we now need the help of the WILPF everywhere as we wrestle with our government to right our wrongdoings in Vietnam and elsewhere!

Our Japanese members render us great service, since we are ready for intense action at the slightest suggestion that the United States Government might again consider using the nuclear bomb. Wise and prominent lady professors belong to the Japanese Section. They know Hiroshima and want nothing like its bombing ever anywhere. They keep us sensitive to this. We believe we had an effective part in securing the nuclear test ban. And as always we strive for total universal disarmament and "substitution everywhere of law for war." Our present slogan is, "Peace, Freedom, Jobs."

Leaguers eagerly cultivate fellowship and understanding across all lines. American members entertained Russian women at Bryn Mawr, Pennsylvania, and both groups found discussion and fellowship so enjoyable and valuable that the Russian women invited the Americans to return the visit, which they did with great satisfaction. An exchange is being enthusiastically worked out between women of Poland and the United States Leaguers. We seek true fellowship around the world.

WILPF recognizes the importance of educating children and youth for

future leadership in ways of peace and freedom. Since 1947 the United States Section has promoted "Art for World Friendship," an international exchange of children's art work, which now includes seventy countries and five continents. We also have an annual Jane Addams Children's Book Award. Currently we are carrying out a campaign against war toys and for educational toys. The League has always provided international summer schools for young people.

In 1960 the Jane Addams Centennial year was celebrated extensively and jubilantly by all sections. They raised $30,000 to build the Jane Addams Refugee House in Austria. Also her *Peace and Bread* was then reprinted. The United States Section has lately participated in marches against nuclear tests, against our policy in Vietnam, for civil rights, etc. We have sent many members and committees on various missions. In 1958 Mme. U. S. Bouchereau, a lawyer and sociologist from Haiti, visited a dozen countries in the Middle East for the League to study ways of reconciliation. We sponsored the first non-government Inter-American Congress of Women in Guatemala. We have sent messengers, letters, cablegrams to protest, to offer help, to discuss, to countries around the globe. As the United States Section president has put it, we aim not merely at absence of war but at "justice, freedom, and a richer life for all men . . . setting free the material resources of the world and the minds of men to serve the physical and spiritual needs of mankind."

A book by one our greatest Leaguers, Professor Dr. Gertrude Bussey, lately deceased, finished by Margaret Tims, *The History of the WILPF, 1915–1965* will appear shortly (Allen and Unwin, London, probably 30*s*). It will tell so much of interest and significance about our League. Our international *Pax et Libertas* is our international quarterly, packed with information and inspiration. But volumes would be needed to tell of the fascinating and useful activities of the different sections in their countries and our common objectives.

How Jane Addams, Aletta Jacobs, all our pioneers who met at the Hague in 1915, hoped there would be no need for a specifically peace-*making* organization half a century later! What of fifty years from now? 2015? It certainly behoves anyone who loves his fellow men or even his own life to do his very utmost in this year of crisis to prevent World War III. Indian women can well be our most dependable leaders in this greatest of all ventures: The choice is before us — such a marvellous world of plenty, culture, health, joy, as was never dreamed of before, or no world at all! WILPF is one hope for the first of these!

HAZEL E. FOSTER

NEW BOOKS AND OLD

"ISAAC NEWTON: HISTORIAN"*

We tend to look at Newton through the eyes of the eighteenth century. We think of him almost as an embodiment of pure Reason, a thinker who for the first time in the history of human thought penetrated through the veil of sensory qualities to the mathematical essences of things and then proceeded magisterially to deduce their necessary consequences. For his contemporaries and immediate successors Newton's achievement in natural philosophy had a transcendent significance for two reasons. One, it represented to them a perfectly realized model of the true method of natural philosophy. Secondly, it settled for them, once and for all, the fundamental conceptual framework of the universe; it was left to Newton's successors merely to fill in the details which would exemplify this structure in various ways. Intellectual achievement of such unblemished quality and on such a stupendous scale could have been possible, it was to be presumed, only if the thinker's personality could serve as a diaphanous medium permitting transmission of the pure light of Reason, unrefracted through "enthusiasm" and "superstition."

The real Newton was very different from this image. Apart from mathematical physics he maintained a steady and passionate interest in alchemy, theology, and ancient history; and these enquiries were to his mind as intrinsically important and as worth pursuing by God's creatures as natural philosophy. There is in fact a letter of his — not to be taken too seriously, perhaps — to Robert Hooke which refers to natural philosophy as a diversion for idle hours. This strange medley of intellectual interests falls into a coherent pattern if one sees them as diverse expressions of Newton's profoundly religious spirit. For, to quote Lord Keynes,

> he looked upon the whole universe and all that is in it *as a riddle,* as a secret which could be read by applying pure thought to certain evidence, certain mythic clues which God has left about the world to allow a sort of philosopher's treasure hunt to the esoteric brotherhood. He believed that these clues were to be found partly in the evidence of the heavens and in the constitution of the elements . . . but also partly in certain papers and traditions handed down by the brethren in an unbroken chain back to the original cryptic revelation in Babylonia.

For Newton, then, scientific investigation into ultimate laws of nature and explication of prophecy and other sacred texts were two complementary parts of the mystical quest to interpret the clues left about by God in nature and in history. Moreover, for him it was the clues discoverable in the history recorded either plainly or symbolically in the sacred texts rather than in the material cosmos that furnished the most important evidence of God's relations with His creatures. It has been well said that "Newton would have preferred the proud title 'theologian' to that of either 'philosopher' or 'scientist.'"

Many of Newton's contemporaries and successors found his preoccupation with alchemy, prophecy, and the subtleties of theological doctrines which they regarded as exploded superstitions a painful spectacle. Persistent attempts were made to explain these writings away as the temporary aberrations of a genius and it was well known that Newton's mind had been for a while

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**Isaac Newton: Historian.* By Frank E. Manuel. (Cambridge University Press; Belknap Press of the Harvard University Press. 328 pp. 1963. 60s.)

under a cloud. More recently, psychoanalysts of different persuasions have tested their favourite theories on Newton's thought constructions in these fields, which must appear fantastic and bizarre to anyone with positivist inclinations such as psychoanalysts usually have.

It is only recently, when philosophers and historians of thought have become increasingly conscious of the metaphysical roots of scientific theories and have rediscovered the essentially amphibian character of man, which obliges him to inhabit and move in diverse worlds, that serious and sympathetic study of Newton's thought as a whole has become possible.

In this book Professor Manuel has done this job, in an exemplary fashion, for Newton's historical writings. This book is a valuable addition to Newtoniana because of its sympathetic and penetrating exposition of Newton's thoughts and speculations in an important area of learning which circumstances have conspired to hold back from the modern student. Its further value lies in the fact that Newton's historical thought is quite representative of his age. Newton did not write as an amateur but as an extraordinarily competent professional. He shared the assumptions, the intellectual motives, and the method of his co-workers in the same field. What distinguished him from them was his ready command over a vast range of scholarly information, his superior deductive skill and his personal style of thinking "staking all upon a single idea." A forgotten intellectual epoch becomes alive and populated in Professor Manuel's pages. He introduces the main protagonists to us, describes the various blends of orthodoxy and modernity they represented, explains the doctrinal motives underlying their learned pursuits; and after placing Newton's historical thought in its proper context studies it in minute detail. And he does all this with unobtrusive and serviceable scholarship, filling in the inevitable gaps in our information and continually extending help to us to check our bearings when following long and tortuous arguments. He has also given in an appendix the text of "The Original of Monarchies," one of Newton's hitherto unpublished historical essays, which is quite representative of Newton's historical method and which greatly adds to the value of the book.

The motive behind Newton's historical construction was not pure, disinterested curiosity. It was essentially apologetic. The aim was to vindicate the Biblical conception of human history and God's relation to it. To accept the heretical doctrines of the eternity of the world or of historical cycles, which were then gaining currency under the influence of revived Epicureanism and Paganism, or to submit to the authenticity of, say, the Egyptian records which claimed an antiquity which stretched far beyond the earliest Biblical events, was in effect to surrender the Christian view of things, which, for Newton as for most of his pious, learned contemporaries, was unthinkable. For the scholars of Newton's times, who believed that the Old Testament contained a factual narration of historical events, Egyptian and Classical legends and history posed a grave problem. The pretensions of Gentile history had, therefore, to be cut down to size and the primacy of Jewish history established. The first part of this task Newton achieved by enunciating a series of devastating methodological canons eminently critical and rationalist in spirit, such as: "Only accounts by historians contemporary with the events they described were to be regarded as valid testimony" and "No historical account covering a period substantially prior to the invention of alphabetic writing could be taken to be authentic": and as Newton dated this event somewhere about 1100 B.C. the greater part of the Egyptian records could be clean swept away as sheer fantasy and fabrication. The second step was to fix

as accurately as possible the dates of a few historical events which could serve as marks of reference for reducing to a chronological order the vast and chaotic mass of known historical facts.

For this purpose, Newton pressed into service his incomparable expertise in astronomy. The long and complicated argument he employs in this part of his inquiry must appear to a modern mind a curious blend of fantasy and exact reasoning; the factual evidence on which it relies would appear to be almost conjured up by a strong wish for it, while consequences are drawn from this evidence by the most careful and precise expedition in the year 939 B.C., using for this purpose the precise magnitude of the annual precession of the solstitial and equinoctial colures, which he had himself computed; but the dates on which this calculation was based were arrived at by a long chain of arguments many crucial links in which were supplied by wild and fanciful guesses. Once the central chronological framework was ready and secure it only remained to arrange historical facts bit by bit around it so that a coherent and stable edifice could result.

To arrive at such solid historical facts Newton employed the established method of interpreting myths pragmatically so as to uncover the plain historical facts clothed in mystical, poetic allegory. Thus, following the euhemerist doctrine, gods were turned into kings and chieftains; and by an extension of the method, legendary heroes were revealed as ambitious and cynical politicans of a kind with which Newton's contemporaries were familiar. The final result of Newton's long and prodigious labours was a historical construction which was agreeable to the rational side of his mind as well as to his profound mystical faith. The primacy of Jewish history and the authenticity of God's revelation of Himself through it were vindicated; and a chaotic, bewildering mass of myths and legends was replaced by a neat and coherent body of historical facts.

This whole way of looking at history and scriptures, and the speculations, arguments, and controversies it gave rise to, have vanished like some remote geological age with which we find it difficult to trace any continuity. Archaeology opened a new and unsuspected source of authentic evidence which vastly expanded our notion of man's historical past beyond the narrow Biblical span. Growing acquaintance with the myths, customs, and rituals of primitive tribes enabled civilized nations to look at their own religious doctrines and sacraments in a new perspective. After the theory of organic evolution it became impossible to regard the Book of Genesis as giving a factual narration of the creation of the world and the early history of man. At the same time, critical philosophy demarcated the area of factual discourse and scientific knowledge and proclaimed the internal autonomy of every sphere of human experience and activity like morality, art, faith, and so on. Psychoanalysis gave a new insight into the semantics of symbols as they occur in dreams, myths, and rituals. Only a new philosophy of symbolism which can accommodate and weave into a coherent fabric this knowledge and insights from diverse fields of human thinking can restore to the modern mind the core of ancient wisdom hidden in the sacred books.

M. P. REGE

Orpheus. By G. R. S. MEAD. (John M. Watkins, London. 208 pp. Reprinted 1965. 33*s*.)

A work published in 1896 and now reprinted deserves to be congratulated on a number of points which anticipate modern research. Mead's book should of course be read in conjunction with Jane Harrison's classic work, *Prolegomena to the Study of Greek Religion,*

published a quarter of a century later, which was able to draw upon the earliest results of the recovery of pre-Hellenic civilization of "Minoan" Crete. Jane Harrison differs from Mead in believing Orpheus to have been an actual person who purified a materialist heathenism. Mead saw in him a name for some concept of genuine religious stature having its origin in what he could only call the "pre-Trojan" or Pelasgic era vaguely antedating the Greeks. Where Jane Harrison and he agree is in finding the basis of Orphism in ideas which inspired Plato and Pythagoras, though Mead was prepared to push research further and note close parallels with Hindu thought. In this, he was careful to assume no direct borrowing but derivation from a common source of considerable antiquity.

One of his wisest arguments is to insist on the need to free Orphism from literal acceptance of the symbolic forms in which the ideas were expressed. The Egg of inception of the Universe and the seven-stringed lyre of Orpheus himself we, with far more detailed knowledge of the mathematical skills of 3000-2000 B.C. at our disposal, can confirm to be what Mead argued, the first Sphere of Creation (the ON that became metaphorically OION) and the harmony of the seven planets all bound about the ecliptic of the sun. Mead also insisted on the monotheism that in fact informed Orphic thought. Both in its concrete appreciation of the attuned mathematics of Creation and its concept of a Creator too ineffable to be represented by word or image, Orphism showed all the signs of the first opening of man's mind in the first impetus of realizing both himself and God. This book, which breaks through the symbols into the substance of the thought, offers an object-lesson in the history of belief.

ALUN LLEWELLYN

The Triple Abyss: Towards a Modern Synthesis. By WARWICK FAIRFAX. (Geoffrey Bles Ltd., London. x+465 pp. 1965. 45*s*.)

Mr. Warwick Fairfax has essayed no easy theme. He has written no easy book. Had he done so, or seemed to have done so, he would regard himself as a failure. He is a distinguished Australian who has many and diversified interests. Some would rate them as incompatible. This may explain the high degree of the personal element in an argument designed to point the way to a synthesis that is also cosmic and religious.

The Triple Abyss is an intriguing title, but it gathers meaning and content very quickly as we press on into the nearly five hundred large pages of the book. Indeed the opening paragraph is as enlightening as are, in general, the final pages, at which we are so often tempted to have a look.

> For my purpose [the author writes] it is essential to move freely between philosophy and metaphysics to religion and back again. Today many people, not necessarily Marxists, disbelieve in religion; and the prevailing love of philosophy, which is often anti-religious, is not to debate in metaphysical terms. My contention is that the study of any one of the three entails, wittingly or unwittingly, assumptions drawn from the other two, and that attempts to avoid this lead to confusion.

Indeed, much of the author's criticism of modern fashions of thought is directed at its fragmentary nature. He fights on a broad front and does not pull his punches. He recognizes that there has been a case for destruction but now the way is open for something at once positive and unifying. Typical is his comment on A. J. Ayer (who so recently seemed to many to stand beyond challenge): "Entering the room after his spring-cleaning one feels one would be lucky to have the floor intact to sit on."

The strongest and most welcome feature of the book is the strong spirituality and the renewed concern for religion,

and that again on a wide basis. Yet at this very point come in the elements of weakness which prevent the reaching of a firm conclusion. The desire for reconciliation is so strong that the author tends to see likeness and identity where they do not exist. Likewise the edges of destruction are blurred. Here Mr. Fairfax has much in common with many who down the years have sought to present a pattern of comprehension based on the Logos concept.

It is true that the author writes only *towards* a synthesis and does not claim to have reached even the outline of that to which he moves. If that end is to be reached it may have to be along another path. There is some fine writing here and many percipient utterances, but all in all no clear sense of direction emerges. There is much in the book to give confidence that as this author presses on it will not be to a dead end.

MARCUS WARD

The Old Wise Woman: A Study of Active Imagination. By RIX WEAVER. (Vincent Stuart Ltd., London. vii+143 pp. Illustrated. 1964. 30*s*.)

Active imagination is a technique devised by Dr. Jung for contacting the healing dynamism of the collective unconscious. Very few examples of the process have been published; one is the Prentice Jones Diary in *The Living Symbol,* by Dr. Gerhard Adler. Mrs. Weaver, the first Australian student at the C. G. Jung Institute, Zürich, has now written the first book devoted to this subject.

The core of the study is a myth elicited from the unconscious by a woman analysed and using active imagination. She made a series of six simple models in clay, which are reproduced, rather imperfectly, in the book; written fantasies are associated with the first four, and the fifth inspired the beautiful verses "Soliloquy." The myth portrays awakening consciousness, sacrifice, and ultimate union with the divine, all from a woman's point of view.

The reader might be best advised to *start* with the written fantasies at the beginning of Chs. III-VII and read these through as a connected narrative, concluding with "Soliloquy" on p. 97. He will at once perceive that this is authentic material, with the vividness, fascination, and hidden wisdom of a fairy-tale. If he *then* peruses Mrs. Weaver's Commentaries (Chs. III-X), he may find a light falling on both story and interpretation. These Commentaries are full of wise things; for those acquainted with Indian thought, it is a familiar world, viewed from a novel angle. Active imagination is carefully explained in the first two chapters of the book; it might be contrasted with the Indian *tapas*.

EUGENE ROLFE

The Concept of the Secular State and India. By VED PRAKASH LUTHERA. (Oxford University Press, Calcutta. xvi+187 pp. 1964. Rs. 12.50)

"Render to Caesar the things that are Caesar's and to God the things that are God's" (Mark, XII.17). This philosophical foundation for the concept of the secular state arose because the Romans demanded from their subjects allegiance in religious life. Thus the citizen was subject to two distinct spheres — his religion, which was private, and the State, which was public. The practical difficulty of demarcating between these two spheres has, according to the author, produced the impression that India is a secular state because its constitution allows of no discrimination among its citizens "on the basis of their religion in any form or manner."

In studying the subject for a thesis, which evolved into a book, the author

has laid out a thorough and detailed analysis of the concept in theory and practice as well as in application to problems of religious non-discrimination, communal approach, social reform, individual and corporate religious freedom, and cow protection.

Arguments are adduced from the constitutions of other countries with a secular leaning, viz., the U.S.A., Holland, Brazil, and Burma; with citations of the actual proceedings in courts of law in India and the U.S.A. to support them.

The whole work shows a very thorough, scholarly, and judicial approach, covering almost every aspect of the subject, which leads to the definite conclusion that India cannot be considered a secular state in the strict sense of the term, which would mean that it has no concern or connection with religion. On the contrary, with the equal liberty of conscience and worship to all citizens, and the intertwining of the various denominational groups, India can be considered a "jurisdictional" state.

In the process of pointing to the actual legal position, the book — being simple, logical, and interesting — holds the reader's attention and brings up in the mind a query as to ideas held by great legal-philosophers and ethical-administrators of this country of both modern and ancient days.

Before the attainment of freedom, Gandhiji pointed out that even with a majority of ministers of one communal leaning there should be even-handed justice to all. Such a rule could be rightly called "*Hind Swaraj*." The great, just, and noble Emperor Ashoka said that "concord alone is commendable, in this sense, that all should listen and be willing to listen to the doctrines professed by others."

It is this alone that seems to matter in the final analysis!

K. R. A.

The Better Fight: The Story of Dame Lilian Barker. By ELIZABETH GORE. (Geoffrey Bles Ltd., London. xi+274 pp. Illustrated. 1965. 25*s*.)

Lilian Barker was born in Kentish Town, London, in 1874, the fifth child of a poor Victorian family. Her father, a former butler, kept a tobacconist's shop and indulged in frequent drinking bouts. The mother, by contrast, appeared to her children as the saviour of the family: at the age of twenty-six, Lilian gave up a promising teaching career to nurse her for seven years before her death. But there was nothing conventionally pious or "saintly" about this remarkable girl, always high-spirited and often wilful, whose first application as a pupil-teacher was refused because of her bad behaviour at school.

The future greatness of Lilian Barker sprang from generosity of heart, immense human sympathy, and that elusive quality we call "character," whereby good intentions are translated into effective action. By the time of the outbreak of the first world war, she was already known for her educational pioneering work as principal of an experimental evening institute for working girls. Then, in 1916, came the enormous responsibility of her appointment as Lady Superintendent of Woolwich Arsenal, in charge of 30,000 women munition workers: a job which called forth all her powers not only of understanding for "my girls," as they all soon became to her, but of practical common sense in assessing what must be done and in carrying it out with the minimum of friction and injustice.

Miss Barker — with her cropped hair, severe dress, and feminine sensibilities — was now a national figure. From the planning of women's industrial training schemes she went on to become Governor of the Girls' Borstal at Aylesbury and, in 1935, the first woman Prison Commissioner. It was at Aylesbury, one feels, that her true vocation came

to fruition, and Elizabeth Gore (Miss Barker's niece) gives a fascinating account of these years. It is a tribute to both author and subject that we feel after reading it that the Governor's humane wisdom is the obvious, and only, approach to problems of delinquency. And yet how difficult it still is to capture and "institutionalize" the rare spirits of our social pioneers — even when we acknowledge them and make them Dames of the British Empire!

MARGARET TIMS

They Dared to be Doctors: Elizabeth Blackwell and Elizabeth Garrett Anderson. By MARY ST. J. FANCOURT. (Longmans Green and Co. Ltd., London. 148 pp. Illustrated. 1965. 13*s.* 6*d.*)

This book is a dual biography— of Elizabeth Blackwell and Elizabeth Garrett — both pioneers in the field of medicine in the late nineteenth century. Elizabeth Blackwell was an Englishwoman who obtained the first medical degree ever awarded to a woman at Geneva College in New York State in 1849; she also became the first woman to have her name placed on the British Medical Register. Elizabeth Garrett was the first woman to qualify in medicine in Britain and, a year after Elizabeth Blackwell's name had been included on the Register, hers appeared there too.

Elizabeth Blackwell's family emigrated to America when she was a child, and the greater part of her life and of her fight for the recognition of women's place in medicine took place in America. Elizabeth Garrett's life was spent mainly in Britain; she eventually married Dr. Anderson and became known as Elizabeth Garrett Anderson. The famous London hospital of that name is a lasting memorial to her.

The book describes well the background and family life of the two women, and shows clearly the support they derived from, in particular, their fathers. The social conditions prevailing in England and America are well portrayed and there are a number of photographs which add interest. The book makes easy and interesting reading, and it is a valuable reminder of the great struggle which was carried on, so short a time ago, to give us the conditions which we take for granted all too easily at the present time.

PHYLLIS G. CROFT

Kāvyānuśāsana of ĀCARYA HEMACANDRA. Second revised edition by R. C. PARIKH and V. M. KULKARNI. (Śrī Mahāvīra Jaina Vidyālaya, Bombay. 83 +*637* Skt. pp. 1964. Rs. 15.00)

In the history of Sanskrit poetics the *Kāvyānuśāsana* enjoys a unique place of honour, summing up in a single textbook, with discretion and distinction, the vast body of creative thought in the preceding centuries (particularly the ninth and the tenth) on the theory and practice of poetry. Though Hemacandra cannot lay claim to originality, his work has the merits of usefulness, precision and lucidity so desirable in a textbook; and his habit of quoting *verbatim* from earlier authorities has helped scholars in determining many an authentic reading in earlier texts. The editors have spared no pains in giving us a very reliable text based on additional MSS., and complete with various Indices, at once thorough and useful.

The whole history of Sanskrit literary theory is a history of the revision of judgements relating to fundamental concepts like *alaṁkāra, guṇa, doṣa,* and *rasa.* While the details of technique could be adopted with minor adjustments, the difficulty of stripping the inessential from the essential, of the pleasure we all get by novelty and wealth of sensation from finer and less

superficial elements, exercised the minds of Indian theorists for long; and they appealed to a tribunal not of one age, but of all ages. The intellectuals are apt to be led astray by the sheer presence of theorizing, and the emotional by the sheer pleasure of feeling, into "discovering most merit where there is least sound." This controversy between the advocates of *alaṁkāra*-cum-*guṇa* and *rasa-dhvani* in Indian thought is also bewildering as it is important. Hemacandra's achievement lies in his able synthesis of the two in his treatment. The *Kāvyānuśāsana* is not only a compendium of all aspects of the *śāsana* including dramatic criticism and literary *genres*, but also a dependable text revealing the author's considered judgement about fundamental issues. Professor Parikh's masterly introduction makes this clear and brings out all the known facts about this Jaina polymath's life and works.

While Professor Kulkarni's additional efforts at tracing quotations deserve praise, we feel that, had he indicated even the secondary sources of passages in the text itself instead of blankly bracketing them, it would have been more useful to students: e.g., seventeen pages of commentary (pp. 243-59) discussing the use and abuse of *samāsas* in poetry form virtually an extract from Mahimabhaṭṭa's *Vyaktiviveka*; but there is no indication of this fact either in the textual foot-notes or index. A fuller indication of the topic-wise parallels could have conveniently come as a separate index at least.

We wholeheartedly recommend this neatly printed, scholarly edition to all students and libraries, and eagerly await the publication of the second volume of Notes and Translation by the learned editors.

K. KRISHNAMOORTHY

Tulasīdāsa. By CHANDRA KUMARI HANDOO. (Orient Longmans, Calcutta. 324 pp. Illustrated. 1964. Rs. 18.00)

Written with ardent faith and utmost care, this elaborate and beautifully got-up book affords a good example of how fast myths and legends grow around a personality in India. Tulasīdāsa is known to every Indian as a great Hindi poet as well as a saint and a philosopher, who flourished four-hundred-odd years ago (A.D. 1497-1623). Already his life-history has become the despair of biographers. It is very strange indeed that the history of a person of so recent a date should have been so completely enshrouded in the mist of hearsay as to become the subject of keen controversy everywhere. Let alone the finer details, one is not sure as to how and when the "boy" got the name of Tulasī or Tulasīdāsa. As a result, there exists a vast literature, which is, moreover, ever on the increase, regarding Tulasīdāsa and his works, naturally mostly in Hindi.

Under the circumstances, one can easily imagine the enormous difficulties Smt. Handoo has to face in compiling the life-sketch of her hero. She has wisely relied mostly on the *Gosāin Caritra*, written by the revered (Bābā) Beni Mādhavadāsa, who, we are told, was "a disciple of Tulasīdāsa." In doing so, she has generously erred on the side of credulity, not to offend the faithful and the credulous. One has to take it that Tulasīdāsa was an incarnation of Vālmīki; that he was guided, almost at every step, by Hanumān; that he was told by Lord Śiva Himself to compose in Hindi and not in Sanskrit; and that his *Rāmacaritamānasa* (popularly known as *Tulasī-Rāmāyana*), when ready, was heartily approved by the Lord, not only by mysteriously writing on the manuscript the words *satyam śivam sundaram*, but also by putting His own signature thereto. These and many other similar miracles have to be taken as authentic historical facts.

The *Rāmacaritamānasa* is the *magnum opus* of Tulasīdāsa. Tradition ascribes at least thirteen other works to him. Our author has given a brief description of all these. Tulasīdāsa lived a long life of a hundred and twenty-six years and wrote his *magnum opus* at the age of seventy-seven, according to tradition.

The book has a warm Foreword by Smt. Vijaya Lakshmi Pandit and an Introduction by Swami Prabhavananda. Three Appendices, a Glossary, a Bibliography, and an Index at the end enhance the value of the book.

B. Ch. Chhabra

Kavitāvalī. By Tulasi Das. Translated and with a Critical Introduction by F. R. Allchin. (George Allen and Unwin Ltd., London. 229 pp. Frontispiece. 1964. 32*s*.)

This translation of *Kavitāvalī*, one of the best known works of the medieval Hindi poet Tulasī Dās (1543-1623) was made by Dr. Allchin as part of the Indian series of the translations collection of the UNESCO, jointly sponsored by UNESCO and the Sahitya Akademi.

The main body of the book consists of the following: Introduction (pp. 13-67); *Kavitāvalī*, I (the story of Rām, pp. 71-130), *Kavitāvalī*, II (the glory songs of Raghunāth, pp. 133-204), Glossary (205-26), and Index (227-9). The Introduction comprises the following sections: the Historical Context, the Religious Background, the Life of Tulasī Dās, the Religious Standpoint of Tulasī Dās, Tulasī Dās the poet, *Kavitāvalī*, and a short bibliography which is in addition to references to works in Hindi and general historical works at the end of each section. Each of the above sections summarizes the research done so far on various aspects of the life and works of Tulasī Dās concisely.

The translation itself, unlike the previous translations of Tulasī's *Rāmacaritamānasa*, which are in prose, is in verse form, and, although it does not follow any rigid rhyming, rhythmical, or metrical pattern, it has succeeded to a considerable extent in conveying the "meaning and spirit" of the original, which was the translator's aim. The verses are preceded by introductory notes explaining the episodes which they describe or the contexts to which they allude. As *Kavitāvalī* is not a narrative poem but rather a collection of independent verses bound together by theme, these notes are very useful. Various untranslatable lexical ambiguities (intended by the poet, no doubt) and allusions to mythological and literary characters and episodes have been explained in footnotes or in the Glossary.

A few amusing printing mistakes (e.g., "asterisks" for "stars" on p. 34, line 5) do not detract from the value of this admirable work, which will be welcomed by not only the English-speaking, but also the wider English-reading, public. Very few translations of Hindi literary works available at present are comparable in quality to the work under review. Students of Indian literature in general, and of Hindi in particular, have much cause to be grateful to the sponsors, and to Dr. Allchin, for this translation of *Kavitāvalī*.

Y. Kachru

Divine Dwellers in the Desert. By Gurdial Mallik. (The Gram Bhawana Prakashan, Patti Kalyana (Karnal). 113 pp. Second ed., 1964. Re. 1.25)

This is the second edition of the book, which embodies a series of extension lectures on the mystics of Sindh, delivered by the author during the second term of 1932-3 at Visva Bharati, Santiniketan, on an invitation from Gurudev Tagore. They were highly appreciated. The author deals with the tenets of

Sufism and interprets them with deep understanding and sincerity.

Faith transcends reason. The moment one realizes fully and vitally who and what one is, one begins to build one's own world even as God builds His. The same is true of all men of religion. Because of their devotion to God, the Fountainhead of Life, Light, and Love, in Whom Truth, Love, and Beauty are one, they develop the capacity to perceive, grasp, and know the truth at first hand, independently of all external sources of information, through their intuition. They never shut out the divine inglow. Their hearts go out in love to one and all.

Omnipresent and Omnipotent Divinity vibrates in the universe. Devotion to God takes a man to His Grace. Devotion and inner purity, purity of the soul, go together. This serenity and purity of the soul begets inner strength. Blessed with the vision of God, the devotee sees Him in all things, at all places, at all times; and all in Him. This was true of the Sufi-Saints who aimed at attaining Him and His Grace by completely identifying themselves with Him. With the attainment of this identification, they experienced devotional ecstasy.

The book is very well written and "the author's personality permeates every page of the book."

SURENDRANATH AGNIHOTRI

Emile Zola: The Naturalist Novel. Edited with an Introduction by MAXWELL GEISMAR. (Harvest House, Montreal. 159 pp. 1964. Paper, $2.50; Cloth, $4.50)

Emile Zola remains the supreme exponent of the naturalist novel, flowering in the great line of Stendhal, Flaubert, Balzac, and the Goncourt brothers. A logical outcome of the industrial revolution's birthpangs, realism in literature threw into bold relief the squalor of the downtrodden masses. Romance and roses gave place to the desperation in the lives of the Nanas. The naturalist novelist is indeed a literary taxidermist. He hunts for his prey among the common men, and stuffs his real-life characters with the straw of imaginary situations. Though vitality is often lacking, the characters stare at us accusingly. The beauty and ferocity of the nightingales and panthers are not the taxidermist's concern; he has to do the job of plucking out the entrails and then get on with the stuffing. The comparison between the naturalist novelist and the taxidermist strikes us all the more forcibly when Emile Zola writes:

> Our analysis will always be cruel, because our analysis goes to the bottom of the human body. High and low we throw ourselves at the beast. Certainly there are veils more or less numerous, but when we have described them one after another, and when we have lifted up the last one, we see behind it more dirt than flowers. This is why our books are so black, so severe.

Zola's naturalist philosophy is a face-to-face confrontation. He is impatient with those who praise novelists for their fine "imagination," and does not hide his contempt for the scribes who write of pretty, genteel things. What he wants is stark realism depicted in a personal (even if incorrect) style. To him novel-writing is a science, the relentless probing of things, as he closely argues in the leading essay, "The Experimental Novel"; and his words to the younger set must exorcise many an ideological ghost. "The Influence of Money in Literature" and the articles touching obscenity in literature have wide contemporary relevance. This volume is a sparkling reminder of the great novelist-critic-agitator who is rather out of fashion these days. As the able editor, Maxwell Geismar, says in his Introduction:

> Once you have the taste, they are great to

read. They come from Zola's heart, they are written with his blood and his anger.

For Zola, the naturalist-novelist, was also a naturalist-critic who eschewed the artificialities of super-criticism and pseudo-magnanimity.

PREMA NANDAKUMAR

India in Ceylonese History, Society and Culture. By M. D. RAGHAVAN. (Indian Council for Cultural Relations: Asia Publishing House, Bombay. xiii+190 pp. 1964. Rs. 30.00)

This volume by a distinguished scholar who was formerly the Ethnologist of the National Museums of Ceylon is a comprehensive study of the social and cultural relations which have developed from the earliest times to the present day between two close neighbours, India and Ceylon. The author has pointed out in his preface to this book that the scope of the work is more than a social and cultural analysis of a land and its people, as it is in fact

> a preliminary investigation into the fundamental connections, animated by facts of geography and history, in the lives of two lands who have been in intimate social and cultural relationship.

It is only after Buddhism became the religion of the island from 227 B.C. in the reign of King Devanampiyya Tissa that the genuine history of Ceylon commences; before this date we have only a mixture of history and legend. The advent of Buddhism was the greatest single influence to give shape and direction to the cultural and social life of the country and provide it with a stability, an influence which is fairly dominant even to this day. The island's easy accessibility from both east and west has brought many peoples to its shores. The pearls, gems, and spices of the island have drawn merchants from afar from early times. The first of the Europeans to reach Ceylon were the Portuguese in 1505, and later came the Dutch. By the time the Dutch era (1658-1796) ended, the Portuguese and the Dutch had left their mark on the life of Ceylon in its social and religious sphere. The growth of a separate Tamil kingdom in the North in the thirteenth century brought Tamil influence on a large scale into Ceylon. All these various elements have made their own contribution to the social and cultural life of the country.

Dr. Raghavan has brought together in this book a vast amount of material bearing on his subject, which he has analysed and correlated with much skill and insight. He has not only given us glimpses into the life and social structure of the people of Ceylon at various periods of the island's history, but also provided brief but valuable accounts of their achievements in the realms of art and architecture, literature, and the dance. By writing this book its author has made a valuable contribution to the fostering of friendly relations between the peoples of two neighbouring countries who are linked together by many cultural and ethnic ties.

M. RAMASWAMY

Indian Archaeology since Independence. By B. B. LAL. (Motilal Banarsidas, Delhi. 107 pp. Illustrated. 1964. Rs. 15.00)

During the last one hundred years archaeology in India has made considerable progress, to reveal India's past and to reconstruct the history of a great nation. We owe a good deal to the efforts of Prinsep, Cunningham, Bühler, Marshall, and a host of other scholars, who worked on various epochs of Indian history and brought to light enormous new material, some of unusual signifi-

cance. Not only that, during the twenties of this century, by the discovery of the Indus Valley culture, India was put on the world map of the earliest civilizations.

The work of the old savants has been continued by a band of devoted scholars attached to the Archaeological Survey of India, State Archaeological Departments, universities, and other institutions. The result has been quite promising.

Shri B. B. Lal has endeavoured to present the story of Indian archaeology after Independence. He has taken into account the recent discoveries and researches ranging from the early Stone Age. The new material dealt with includes stone, copper, and iron implements; pottery; inscriptions; seals; coins; and other objects. He has adequately referred to the interpretations on some burning points of Indian archaeology, such as the chronological horizon of copper hoards, the extension of the Indus Valley culture, the problem of the early Aryans, and the like. The cultural sequence as obtained from excavations at various sites in the country has been duly assessed.

The author has dealt also with recent archaeological work in some neighbouring countries — Indonesia, Afghanistan, and Nepal. He has also referred to India's participation in the Nubian salvage work. The chapters on conservation and preservation and on museums will be found useful to the students of Indian archaeology.

The book is profusely illustrated. A map of India indicating principal sites and a chart showing carbon-14 datings of proto-historic cultures of the Indo-Pakistan subcontinent have been given at the end.

The author is to be congratulated upon this handy volume on the recent archaeological work in India.

K. D. BAJPAI

Integral Yoga: The Concept of Harmonious and Creative Living. By HARIDAS CHAUDHURI. (George Allen and Unwin Ltd., London. 160 pp. 1965. 25*s*.)

The word "Yoga," standing by itself, must raise a comment: What form of Yoga? Here is a thoughtful textbook that presents most of the forms, condemning none, so that the reader (especially the reader who may want to practise) in Western countries, and perhaps Eastern, may, of his own choice, select the one he prefers. If later, as a result of practice, he should find that he might have chosen better, all to the good. But the form known as Tantra Yoga may be a dangerous pitfall for him. The statement on p. 60 that sex, longings for wealth, social position, etc., come from the Divine Will could easily in these troubled days of unlimited sensuality and enjoyment lead away from God rather than towards Him. But the synthesis of the Bhakti, Karma, and Pūrṇa Yogas (Ch. IV) is very fine, and no harm need result. The methods of Meditation towards the end of the book should be studied. The definitions of exoteric religions (Buddhism and Christianity, and no doubt Islam as well as Hinduism) as leading the aspirant beyond themselves in their fulfilment (p. 23) may be questioned in the case of Christianity and its best mystics. But Dr. Chaudhuri might respond that most if not all Christian mystics have been along the line of Bhakti, on which Christianity is really founded, with a marked leaning towards an asceticism "out of this world."

I recommend this book as truly valuable in the hands of a discerning seeker for true spirituality. Apart from misunderstanding Tantra (and that will be the fault of the reader) anyone can derive an impetus from it.

ERNEST V. HAYES

Croiset: The Clairvoyant. By JACK HARRISON POLLACK. (W. H. Allen, London. 200 pp. 1965. 21*s.*)

Many people have heard of Croiset the Clairvoyant. Here, in this book, is a fully-documented account of his activities since he was "taken up" in 1946 by Professor W. H. C. Tenhaeff, Director of the Parapsychology Institute, Utrecht University, where he has since been painstakingly multiple-tested. Croiset is certainly a very notable "sensitive," demonstrating the extra-sensory faculty only — the ability to "know things" by means other than the five senses: that is, he does not appear to make the mediumistic claim to communicate with the dead. His powers of learning about happenings past, present, and future are so remarkable that once again comes the reminder that, although we have now found out how to get news of nebulae a hundred-million light-years distant, we are still very nebulous concerning *ourselves* — what the human consciousness is in reality, whether it is (*a*) an isolated phenomenon associated with each individual, or (*b*) is a "window upon" a sort of cosmic-psychic space-time continuum, in a manner of speaking, a window which is shuttered off from non-five-senses apperception for most of us, but which is at least frosted glass for certain persons, as to the why and how of which partial clearing we are much in the dark, although we can make guesses. It would appear to be (*b*), on the evidence of data such as that furnished by Croiset.

This sensitive's "strong suit" is assisting to trace missing persons, children particularly, and lost, mislaid, or stolen property. And he is often consulted by the police in serious criminal cases, from robbery and assault to murder. There is no space to give examples, the upshot of many of which has indeed been astonishing. Here it should be said that this is no book for the squeamish reader: some of the cases taken to Croiset are very shocking.

Withal, this clairvoyant is shown to be a dedicated man — not only to his "art," or procedure, or however it may be called, but in the higher sense of wishing to work only for the common good. He is impatient of trivialities and opposed to taking on any case which he feels to be mere thrill-seeking.

The book is an impressive record of "sensing without seeing" demonstrations.

"I will not say that it is possible. I only say that it is true," once observed Professor Charles Richet, a Nobel-Prize-winner, apropos of a series of ESP cases that he had investigated. Or *certium est quia impossibile est.* Which is the point eventually reached by many investigators who after years of close observation and prolonged thought feel unable to reconcile what they have seen and heard with the known laws of physics and with known causation in the psycho-mental-physical realm.

CHARLES J. SEYMOUR

ENDS AND SAYINGS

"... ends of verse
And sayings of philosophers."
—SAMUEL BUTLER: *Hudibras*

On 13 June 1965, the "grand old man" of contemporary Jewish philosophy, Dr. Martin Buber, died at the age of eighty-seven. One of the pioneers of Zionism as a cultural force, he was unconcerned about its political aspects, and, like all great men, while holding the deepest convictions about his own faith, he was genuinely tolerant towards others. The magazine *Der Jude,* of which he was

founder and editor, embodied his ideas and ideals as a Jew, while *Die Kreatur,* of which he was co-editor with Christians, both Catholic and Protestant, pursued a policy of applying religious principles to problems of society and of education.

Forced to leave Germany in the late nineteen-thirties, when the persecution of the Jews by the Hitler régime was steadily rising, he went to Jerusalem, and was appointed Professor of Social Philosophy at the University there. His views, however, were not always acceptable to the conservative majority. He retired in 1951 — though still keeping links with various adult-education activities — and devoted himself to intensive writing, books, pamphlets, articles, translations. His reputation was much enhanced by a lecture tour of Europe and America.

He had when younger been attracted to Eastern philosophy, but, to him, it appeared too other-worldly and impersonal in its conception of re-absorption into the One. For him, man must never cease to be man. As early as 1923 he wrote the book *I and Thou,* on which his fame chiefly rests, and which has had so profound an effect on many thinkers. *The Guardian* (14 June 1965), in its tribute to him, well sums up its essence:

> Buber's key ideas are the "I-It" relationship with things; and "I-Thou" which describes meetings or encounters not of subject and object but of subject and subject.

This relationship can transcend the normal human level, since "Every particular 'Thou' is a glimpse through to the eternal 'Thou' "; the 'Thou' of nature.

Another loss to be reported is that of Laurence Easterbook, one of the great "publicizers" in Britain of natural methods of farming, who died towards the end of June.

He combined deep love and eminently practical knowledge of the countryside, especially of his home ground, Suffolk, with a journalistic flair for the approach to the ordinary man. After the First World War, he worked with Lloyd George's own staff on the publications dealing with the Liberal policy for agriculture. He played a valuable role during the Second World War in the Ministry of Agriculture. But it was perhaps for the good-humoured, vital common sense of his agricultural contributions to the daily press that he is most widely known, loved, and admired. His Saturday feature in the late lamented *Daily News* (merged in the *Daily Mail*) provided the kind of thought-provoking articles that discerning people cut out to keep. He did not concern himself solely with the theme of "working with nature" on the land, for there was always an underlying awareness of a philosophy of life. One article of 8 October 1960, for example, was reprinted in various newspapers in Canada and the U.S.A., and off-prints circulated, by permission, on a large scale, by some appreciative readers in Canada. It was entitled "Why I Believe in That Mysterious Thing — Reincarnation." He treated the subject in a lively, yet reasonable manner that could convey the idea to the ordinary mind at its own level of understanding, yet without distorting it; and he may well have influenced the rising tide of interest in that subject today.

Further symptoms of the soul-disease mentioned last month (p. 330) shows in the egotism that considers the fulfilment of its own desires the supreme good, for which even nature's laws should be put out of action if they impose penalties. A letter in *The Listener* (3 June 1965) attacked a recent BBC talk on the dangers of drugs, accusing the speaker of being, like many moralists, "anti-bliss and anti-euphoria" and consequently "anti-

social." It concluded with the revealing advice:

> On behalf of us millions who are quite *prepared* to battle with reality — but know that we can battle better with euphoria to sustain us in between — let the wise men take cancer away from smoking, misery away from heroin, hangovers away from drink, and whatever it is away from sex and playing bridge which makes the withdrawal symptoms so painful. Let us work hard, and swoon deep; let us make euphoria safe for democracy.

Note the assumption of the role of mouthpiece for "us millions." This ego-circled vision becomes a real threat when associated with technical power, as with the scientists who treat human beings as mere animals, and both as machines. Gordon Rattray Taylor's article "The Biological Time-Bomb" (*The Observer,* 20 June 1965) speaks of physiologists' claims that soon they will be able to choose the sex of children, to store human seed indefinitely, and to produce artificial inovulation. The selection of sex, among other measures, can, it is suggested, halt the population increase in Eastern countries, "while shifting the sex-ratio in favour of males who can work or fight." As for the second point, babies have already been born in Philadelphia from stored sperm. Dr. W. H. Perloff, the physician in charge, revives eugenic dreams of breeding humans from the best stock. The *Observer* article suggests the war-time creation and storing, under heavy shielding, of banks of human seed, genetically unaffected by heavy nuclear radiation. It visualizes the possibilities of some public hero's seed being "made available," or of some "pop singer" or television personality increasing his income by offering his for sale.

These are only developments of the materialistic ideas of Auguste Comte and Grant Allen in the nineteenth century, and one could wish that H. P. Blavatsky — who castigated in her powerful style (*Lucifer* editorial, July 1890; reprinted in *The Theosophical Movement,* July 1965) their concepts of the Woman and Girl of the Future as "brood mares of cultured society stallions" — were alive today to fight these present nightmares. Other suggestions in connection with artificial inovulation and reports of experimental work already "alarmingly near the State Hatcheries of Huxley's imagination" hardly bear repeating. Unfortunately these experiments are going on in many parts of the world. They are in line with two other techniques now being developed, that of organ transplantation and preservation by deep freezing.

> Again one can foresee that in time of war it might be very convenient to a ruthless Government to reconstitute effective soldiers from the fragments of damaged ones, just as damaged trucks and tanks were "cannibalized" during the Second World War.

The final point taken up is that of biological warfare, by which the agriculture and health of the enemy nation can be subtly devitalized or made subject to epidemics, without obvious connection with those responsible.

All these are beyond comment. One can only sadly remember: "Those whom the gods would destroy they first make mad."